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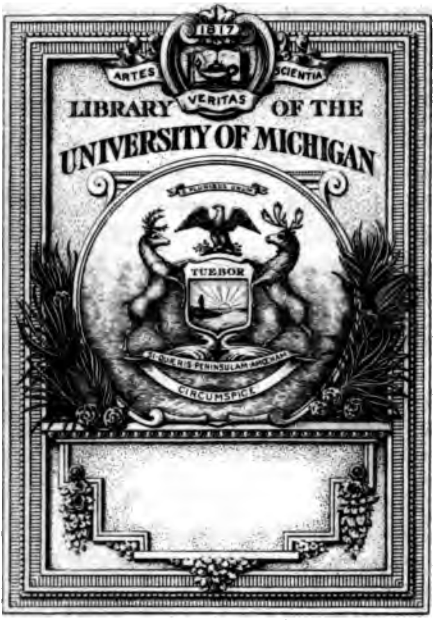

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BOOK VII

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TO

THE REV. W. GUNION RUTHERFORD, M.A., LL.D.

Laura R. Woodruff
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CONTENTS

PAGE

INTRODUCTION—

§ 1. The Siege-Works of the Athenians, with plan . ix

§ 2. Nicias. A Sketch xvii

§ 3. The MSS. and Text of the Seventh Book . xxxix

TEXT 1

NOTES 109

APPENDIX—

I. On the first harangue of Nicias 213

II. On the text of certain passages 216

III. Events at Athens, July 414–Sept. 413 . . 218

INDEX—Greek 223

English 251

INTRODUCTION

§ 1. THE SIEGE-WORKS OF THE ATHENIANS AT SYRACUSE BEFORE THE ARRIVAL OF GYLIPPUS[1]

As soon as the Athenians had obtained possession of 414 B.C.
Epipolae, they fortified a point known as Labdalum, which looked from the north side of the cliff towards Megara. From Labdalum they marched down Epipolae towards the walls of the city, searching for a site suitable for the building of a central fort which might serve them as a base of operations while engaged in circumvallating the city. Presently they found themselves in a broad open table-land which descended by a barely perceptible incline to the walls of Achradina.

In selecting the site for this central fortress, the Athenian generals had to look for a point which lay about half-way between the Great Harbour and the northern sea—since to those limits their projected lines were to be carried northward and southward. The fort must not be very near to the city itself;

[1] For the convenience of junior students and of those who prefer to avoid controversy, I have relegated to the end of the section the arguments on which these remarks are based.

but, at the same time, the question of the distance to be covered with their lines was, of course, of extreme importance. They fixed on a site due south of Trogilus, and distant from the north coast about a mile and a half or rather less. Reckoning together the wall which would have to be built on the southern cliff from the central fort and that which would run from the southern cliff to the Great Harbour, about the same distance would have to be covered south of the fort—that is to say about a mile and a half. This point was thus north of the Portella del Fusco, and a short distance from the spot at which the southern wall would touch the edge of the cliff. In this place, then, they built a large round fort—or circle—protected in front by an outwork.

Soon, when the fortress stood finished, they began building out from it towards Trogilus. Meantime the Syracusans knew well that the object of the enemy was to hem them in, and they determined, by building a counter-work, to prevent him from reaching the Great Harbour. The besieged knew better than the besiegers that safe communication with the harbour was to the Athenian a matter of vital importance. This safe communication he should not obtain without a struggle. Now he was at present thinking only of his communication with his naval station at Thapsus. Accordingly the Syracusans built out a wall towards the Portella del Fusco, intending to carry it immediately south of and past the Athenian 'circle.' On the north side the wall was protected by a palisade, and near the east end there was a door in the wall affording communication between the north and south.

But the Athenians, after biding their opportunity,

attacked, captured and destroyed both palisade and wall. They then realised that, in order to secure communication with the sea, the southern wall was more needed than the northern. They therefore ceased building north of the 'circle' and 'proceeded to fortify the cliff above the marsh.' That is to say, they filled up with a wall the short space between the 'circle' and the Portella del Fusco. It is not possible to ascertain the exact point on the cliff at which this short piece of wall ended.

The Syracusans made a second effort to prevent the Athenians from reaching the Great Harbour. It was now useless to build along the cliff as they had previously done. Nor did they choose the middle level above the marsh, apparently because they expected that the Athenian works would reach it before they could build far enough to check them. Starting from the city they dug a trench across the marsh itself and towards the Anapus, building as before a palisade on the north side. But this work also was captured by the Athenians, but only at the cost of Lamachus' life. During the battle, the Athenian fleet, having left Thapsus, entered the Great Harbour.

And now from the Portella del Fusco Nicias built a double wall towards the coast. But why was it double? We can hardly doubt that Nicias had Athens and the Piraeus in mind, and that, following that model, he wanted to render safe the conveyance of provisions to the upper walls. When the fleet left Thapsus, he seems to have modified his plans to some extent and to have supposed that the northern wall might safely be left a mere fragment until he was quite secure on the south. He must have con-

sidered also, that—should the Syracusans occupy the Olympieium—a double wall in the low ground would be absolutely necessary to protect his army against simultaneous attacks directed from the village and from the city.

The account given above of the siege-works differs in some respects from all those hitherto published. The difficulties are entirely due to the careless description of Thucydides, who seems to have forgotten that his readers would not know the ground, with which he was himself familiar.

1. Where was the κύκλος? Thucydides says at Syce, which tells us nothing. On the middle of the slope of Epipolae, say Arnold, Grote, Stahl, Holm and Freeman. Near the southern cliffs, says Leake, who unfortunately arrives at his conclusion by an entirely wrong route. But the conclusion appears to be right. (*a*) Those who are opposed to it urge that the κύκλος was to be the central position of the Athenian lines, which were to run north and south from it. But this argument appears to me to be in favour of Leake. In the Seventh Book Thucydides mentions τὰ τείχη many times, but never to denote only the northern wall and that which joined the κύκλος to the edge of the cliff. He means by τὰ τείχη either forts, or the double wall, or the lines generally. He evidently did not think τὰ τείχη the right expression for the two short pieces of single wall. Now, in order that the κύκλος may be approximately in the centre of the Athenian τείχη, it is clear that if the κύκλος is to be placed north or north-west of the Portella del Fusco, it must also be near the cliff; otherwise the distance to be built over will be considerably greater at

the south than at the north of the *κύκλος*. Of itself, however, the argument that the *κύκλος* must have been the central point is not of much weight.

(*b*) In vi. 101, 1 comes a statement which causes great difficulty to those who place the *κύκλος* on the middle of Epipolae. Thucydides says *ἀπὸ τοῦ κύκλου ἐτείχιζον τὸν κρημνὸν τὸν ὑπὲρ τοῦ ἕλους*, and then further on he refers to *τὸ πρὸς τὸν κρημνόν*. First, what does *ἐτείχιζον τὸν κρημνόν* mean? 'They fortified a point on the cliff,' according to Arnold, Grote, and Freeman, and, owing to the distance which they assume between *κύκλος* and *κρημνός*, they naturally find *ἀπὸ τοῦ κύκλου* difficult to explain. Subsequently, they say, Nicias must have built a wall between this new fort on the *κρημνός* and the *κύκλος*. But Thucydides says nothing about such a building. Stahl sees that *ἐτείχιζον τὸν κρημνόν must* mean 'they fortified the cliff,' and cannot mean 'built a wall along the cliff,' as Classen says. So Stahl reads < *ἐς* > *τὸν κρημνόν* with Lupus.

Surely the words mean *'they built a wall on the cliff.'* The expression is quite natural as soon as we place the *κύκλος* just north of the Portella del Fusco; for a wall built from the *κύκλος* will thus be on the cliff. This short piece of wall is afterwards still more accurately called *τὸ πρὸς τὸν κρημνόν*; but so short comparatively was the wall built '*to* the cliff' that it could also be called a wall '*on* the cliff.'

(*c*) The nearer the *κύκλος* to the south cliff, the easier would communication be with the Great Harbour. The fact that the southern wall was double sufficiently shows that Nicias knew that he would have to be careful about this matter. It is no objection that he began building to the north first; for, when no walls as yet existed, he may quite well have thought that he was even more exposed to attack on that side, and at first he probably contemplated keeping a naval station at Thapsus with a view to his connection with Catana and

the south of Italy. Some modern writers, as Holm and Fr. Müller, apparently struck with the importance of the southern communication, while placing the κύκλος in the centre of Epipolae, represent the wall which connected the κύκλος with the κρημνός as double, like that from the κρημνός to the Harbour; but there is absolutely no authority for this in the text, and very much that is against it.

2. Where was the first Syracusan counter-work? Göller, Dunbar, Didot and Stahl place it *north* of the κύκλος; while Leake, Arnold, Grote, Holm, Classen and Freeman place it at the *south.* Thucydides says merely that the Syracusans *ἐτείχιζον κάτωθεν τοῦ κύκλου.*

(*a*) It is unnecessary to demonstrate that *κάτωθεν can* mean 'south of.' If we could be sure that this is the meaning, the matter would be settled. Freeman indeed is not clear what the words mean. On p. 664 of his third vol., he says it means 'on a level lower than that of the Athenian central fort': on p. 668 he commends Grote for being 'the first to see, in opposition to both Arnold and Leake, that *κάτωθεν τοῦ κύκλου* did not mean on a lower level than the Athenian fort, but lower down on the cliff,' *i.e. south* of the fort. Those who place the Syracusan work *north* of the 'circle' make *κάτωθεν* mean 'on lower ground'; but it is a grave objection to this explanation that the land rises but very slightly between the walls of Syracuse and the site of the Athenian lines. (See also note on c. 2, 4.) It simplifies matters very much if we can take *κάτω* to mean 'south' and *ἄνω* 'north' in the narrative of the siege.

(*b*) The Syracusans knew well that they had before all things to prevent the Athenians from reaching the Great Harbour. Else, why was the *second* counter-work built across the marsh and not rather north of the κύκλος? The most effectual way to carry out their purpose was to build in the first instance towards the Portella del Fusco.

(c) If the Syracusans built the first counter-work on the north side of the κύκλος, why did the Athenians leave off building at the north wall after destroying the counter-work? They would have had every reason to press on in that direction to prevent the Syracusans from repeating their attempt to traverse the northern wall. But if the Syracusans built between the κύκλος and the κρημνός, Nicias had good reason for building at once across this space; just as afterwards, when he had turned the Syracusans out of the marsh, he at once proceeded to build across it.

3. There is a serious difficulty connected with the wall of Gylippus. It is in the words (vii. 7, 1) αἱ δὲ Κορινθίων νῆες . . ἐσέπλευσαν . . . καὶ ξυνετείχισαν τὸ λοιπὸν τοῖς Συρακοσίοις μέχρι τοῦ ἐγκαρσίου τείχους. Grote and Freeman say that when Gylippus had built past the unfinished northern wall, "he began to work at the extreme point of Euryelus and then built eastward till he reached the wall already begun at the other end." But what object had Gylippus in beginning anew at Euryelus instead of continuing to build westwards? To secure the road up the hill, says Freeman. This reason is insufficient. (a) There would be a gap of at least a mile and a half between the western extremity of Gylippus' incomplete wall and the point on Euryelus at which this supposed new start was made. While Gylippus was building eastwards there was nothing whatever to prevent Nicias from passing through this gap and cutting off his communication with the wall at the east. It was at least as likely that Nicias would do this as that Athenian reinforcements would attempt to come up by the west road before Gylippus could complete his original wall. (b) In all other cases in which either side made a change in the scheme of building, Thucydides tells us of it. But he says nothing whatever about a second wall of Gylippus built to meet the first. The plan is invented by modern writers and attributed

to Gylippus in order to explain the one word *μέχρι*. Is it not far more probable that *τοῦ Εὐρυήλου* has dropped out of the text before *τοῦ ἐγκαρσίου* than that Thucydides has forgotten to tell us of this very important change in Gylippus' plans?

§ 2. NICIAS. A SKETCH.

JOHN STUART MILL was an ardent admirer of Grote. In a remarkable passage of his *Representative Government*, he acutely observes that the adoption of an ingenious scheme for the parliamentary representation of minorities would insure greater political influence to the *élite* of the instructed classes. 'Their abilities would probably draw to them more than their numerical share of the actual administration of government; as the Athenians did not confide responsible public functions to Cleon or Hyperbolus (the employment of Cleon at Pylos and Amphipolis was purely exceptional), but Nicias, and Theramenes, and Alcibiades were in constant employment both at home and abroad.' And in another passage, in his review of Grote's history, he says: 'The Demos (of Athens) may be alternately likened to the commonly received idea of a man, a woman, or a child, but never a clown or a boor. Right or wrong, wise or foolish, Athenians are never ἀπαίδευτοι; theirs are never the errors of untaught or unexercised minds.' It has been the fashion, since Grote's work revolutionised the study of Greek history, for writers to express dissent from the view which Thucydides presents to us of Nicias. Even those who are most

enthusiastic in praise of the general accuracy of Thucydides are forced to admit, when they come to Nicias, that here at least the historian has either wilfully misled us, or was himself blinded by partiality.

Every reader of Grote knows his eloquent protest against the sympathetic remark with which Thucydides dismisses Nicias[1]: 'Our great historian—after devoting two immortal books to this expedition—after setting forth emphatically both the glory of its dawn and the wretchedness of its close, with a dramatic genius parallel to the Œdipus Tyrannus of Sophoklês—when he comes to recount the melancholy end of the two commanders, has no words to spare for Demosthenês (far the abler officer of the two, who perished by no fault of his own), but reserves his flowers to strew on the grave of Nikias, the author of the whole calamity—"What a pity! Such a respectable and religious man!"' One can almost see the historian working himself into a fine democratic frenzy, and then piling up his lofty sentence only to throw that stone at it just when it is complete:—'Such a respectable and religious man!'

Undoubtedly Demosthenes was far the abler officer of the two. Thucydides was the last man to be duped, and he shows clearly, by the narrative which he gives of the exploits of Demosthenes, that he knew him to be an officer of quite unusual ability. Yet he reserves his flowers to strew on the grave of Nicias. His verdict therefore is thought to be

[1] c. 86, 5 *καὶ ὁ μὲν τοιαύτῃ ἢ ὅτι ἐγγύτατα τούτων αἰτίᾳ ἐτεθνήκει, ἥκιστα δὴ ἄξιος ὢν τῶν γε ἐπ' ἐμοῦ Ἑλλήνων ἐς τοῦτο δυστυχίας ἀφικέσθαι διὰ τὴν πᾶσαν ἐς ἀρετὴν νενομισμένην ἐπιτήδευσιν.* We are not here concerned with either the reading or the construction of this sentence.

unjust. The next generation, we may suppose, or the second or the third generation after Thucydides will reverse his decision. So we come to the time of Aristotle, with whom, as with Mill, history is but the servant of philosophy. He will estimate, perhaps more accurately than a mere historian could have done, the real value of a man's work. In public opinion, at any rate, the statesmen of the fifth century before Christ will have assumed their proper places. Contemporary historians are notoriously unsafe guides in matters of opinion. But the public opinion of a century later counts for something. And what does Aristotle[1] tell us? 'With regard to Nicias nearly everybody admits that he was not only a man of noble birth and character (καλὸς κἀγαθός), but also a statesman, and that his public career was entirely worthy of his ancestors.' It is clear that Nicias is not to be condemned off-hand as a fool.

The undertakings of Nicias outside Attica previous to the Sicilian Expedition, though they were of considerable service to Athens, were certainly not of a very arduous nature. Ever since 427 B.C. he was, as Mill puts it, in constant employment both at home and abroad. That is to say, he was almost continuously elected war-minister for a succession of years nearly as long as that during which Pericles had continuously held office. In 427 he had done good service by occupying the island of Minoa which lay off Megara. This proceeding would render the Piraeus more secure against a surprise

[1] The reader will understand that no opinion is here implied as to the actual authorship of the Aristotelian treatise *On the Constitution of Athens* as we have it.

like that attempted two years before. In the following year he went in command of a considerable force to Melos, and, if we may trust the statement of Diodorus, he actually laid siege to the island. Anyhow he failed to gain possession of it in spite of his large fleet and army. On his return to Greece, he laid waste the territory of Tanagra, and then sailed home. More than one writer has remarked that this expedition is in every respect similar to that which Pericles made against Epidaurus just before the outbreak of the plague (ii. 56).

It is impossible to defend the behaviour of Nicias in his dispute with Cleon about the expedition to Pylus. Grote abundantly proves that Cleon was in the right. Nevertheless the conduct of Nicias was in accordance with his principles, and a large party in the assembly undoubtedly believed *him* to be in the right. In the first place Nicias was exasperated that an opportunity of ending the war on favourable terms had just been lost through Cleon's blustering. While the Lacedaemonians were being blockaded in Sphacteria, they had sent envoys to Athens to propose peace: but, owing to the extravagant demands made of them on Cleon's proposal, they had returned to Pylus without success. Grote himself admits that Cleon was to blame here; that 'there was every reason for trying what could be done by negotiation,' and that 'the step, by which Kleon abruptly broke off such hopes (the hopes of peace), was decidedly mischievous.' The farmers of Attica were particularly galled by the protraction of the war, and they formed probably the most numerous body in the aggregate of minorities which supported Nicias. They doubtless flocked into Athens in

considerable numbers when the request for reinforcements arrived from Demosthenes, and jeered at Cleon for having caused the unceremonious dismissal of the Spartan envoys. The apparent inconsistency which so often surprises us in the action of the Athenian assembly not infrequently disappears when we recollect that the members attending and voting in the assembly on different days differed very much. We know that Nicias himself always felt some anxiety whether he would at an important meeting be able to command a majority of the voters present.

There is another circumstance which goes far to explain both the attitude of Nicias throughout this transaction and the favourable light in which Thucydides sets his conduct. The occupation of Pylus was the design of Demosthenes. Now that officer was the chosen general of the party which desired a more active policy outside Attica. He was the hero of the brilliant and risky Aetolian expedition which had been the first decided reversal of the policy of Pericles. Both Thucydides and Nicias firmly believed that the policy of Demosthenes was wrong. That is why Thucydides 'has no words to spare' for that gallant officer when he perished by no fault of his own in Sicily. Moreover the design of seizing Pylus was closely connected with the burning question of Athenian intervention in Sicily. The scheme for conquering Sicily—a scheme as ingenious and as impossible as the plan of Rasselas for escaping from the *happy valley* with the aid of a flying-machine—had been already started in the lifetime of Pericles. Gustav Gilbert believes with good reason that, when Pericles repeatedly warned his countrymen against dangerous enterprises, he had uppermost in his

thoughts the dream of Sicilian conquest. Unhappily Pericles left to Athens maxims instead of men; and Nicias was not strong enough, either by natural ability or by acquired influence, to guide Athenian ambition in safe paths.

Not that the permanent occupation of Pylus was a measure of which Pericles would certainly have disapproved. On the contrary, it was in accordance with the programme which he himself had sketched out before war was declared. But in the mind of Nicias the occupation of Pylus *just at that time* was closely associated with the dangerous scheme for invading Sicily; it seemed to bring the invasion of Sicily, as we say, within the range of practical politics. Should the occupation of Pylus prove a success, the extreme party would turn it to account as an argument in favour of aggressive measures. And in the result, when the post was permanently secured and the Spartans had been brought in triumph to Athens, whereas Cleon and his party viewed the late events only as an encouragement to prosecute the war with vigour, to double the sum payable by the allies, to negotiate for an alliance with Argos, and to attempt the recovery of the supremacy by land, Nicias and his party, on the contrary, looked upon the possession of the prisoners as a guarantee that peace was now near, and as an encouragement to work hard for peace.

We know, from the experience of our own times, that frequently those political and religious parties are the bitterest enemies, which, while they are in substantial agreement on most *essential* matters, differ only about mere *details*—about the desirability of making a measure, of which the advantage is, in the

abstract and apart from present circumstances, admitted by all parties, a test question at the present time. That was the situation with regard to Pylus. Nicias would admit that the occupation of a position on the Laconian coast was most desirable; at any rate, when the fortification of Pylus had been justified by success, he himself eagerly adopted a similar plan for annoying the enemy. But he would fight tooth and nail against *any* plan which brought the Sicilian expedition nearer.

Perhaps Nicias was quite wrong: but his action was not capricious, nor was it dictated by his personal dislike of Cleon. It was rational, and in accordance with principles which, as both Nicias and Thucydides believed, would have been approved by Pericles,—who, after all, as Aristotle at length saw, had been equally in the wrong.

One peculiarity in the character of Nicias stands out very prominently in all his dealings with Cleon. It is a quality on which we must dwell for a moment, as it greatly influenced the will of Nicias when he was in Sicily. The comic poets of course caricatured him on the stage, and a very poor creature they made of him. In the *Equites*, which was produced the year after the affair of Pylus, Nicias, Demosthenes, and Cleon are represented as the slaves of Demos. Nicias is utterly terrified of Cleon. He suggests suicide or desertion to the enemy as the only possible means of escape from his bullying. At the same time, of all forms of demise, he would much prefer the death of Themistocles. Two remarkable characteristics of Nicias are here satirised—his strong dislike of the new school of demagogues, and his ambition to leave behind him a reputation like that

of the older school,—the reputation of a profound politician. To this ambition, which Aristotle's remark proves to have been at least partially realised, we shall have to refer presently. That he was extremely sensitive to the attacks of demagogues is evident from the language which he is represented as using to Demosthenes in the debate on the question of abandoning the siege of Syracuse. Seven years after the quarrel with Cleon, he even combined with Alcibiades in order to rid the city of a demagogue. His sensitiveness in this matter doubtless laid him open to the unjust suspicion of personal cowardice. It should seem that in reality he regarded the blustering demagogue of the period as a noisome pestilence which made him lose his temper. In consequence of this weakness, Nicias sometimes made a poor figure in the assembly when any considerable section of his supporters was not present, or did not go with him; while at other times he was unable to do more than hold his own. This sensitiveness was not wholly irrational. It was due to intense regret that the old decorum which had marked the proceedings of the assembly in the days when Pericles developed his despotism of eloquence was dying out through the violence of the new demagogues. For this change in the character of the debates Cleon alone was responsible. Thanks to his shrewish tongue the discussions too often degenerated into a mere wrangle between rival speakers. In these disputes Nicias became angry and personal: he had nothing like the reserve and restraint of Pericles, who was often enough attacked, but never lost control either of himself or of the situation. That Nicias was in

the right in this matter must be conceded. He represented here 'the *élite* of the instructed classes'; whereas Cleon was not even above playing 'the clown or the boor' in a spirit utterly opposed to the hitherto dignified and educated character of the Athenian Demos. It is not without reason that Thucydides makes Cleon extol *ignorance.* There was really very much about Cleon to cause both Nicias and the historian, and indeed all the *élite* of the instructed classes, to detest him as the representative of the new eloquence and the new ignorance. Cleon was at the head of the small but noisy knot of *ἀπαίδευτοι* among Athenian politicians.

In the same summer, and shortly after this unfortunate encounter, Nicias sailed from the Piraeus with a very considerable force and not only ravaged the eastern coasts of Peloponnese, but established a permanent garrison at Methana between Epidaurus and Troezen, thus carrying out in his own way the policy advocated by Pericles. It appears that Nicias was entrusted with special powers on this occasion, and there is not much doubt that he hoped to show Demosthenes and Cleon how that policy could be pursued without mortgaging the safety of Athens. This proceeding of Nicias lends additional point to the jests of Aristophanes in the following year upon the rivalry between the slaves of Demos in serving their difficult master. The same system was continued by Nicias in 424, when he took possession of the island of Cythera and again inflicted considerable damage on the eastern maritime region.

The repulse of Demosthenes at Siphae and the disastrous defeat of Hippocrates at Delium were very severe checks to the progressive party, and

afforded Nicias once again the opportunity for which he was always on the look-out of exhibiting the superiority of his strategy. Through the failure in Chalcidice of his admirer Thucydides (whose own want of foresight and energy when he was placed in a difficulty reminds us strongly of the failing that disfigured the character of Nicias), it became clear that the situation in the north-east would cause great trouble. Nicias was more than ever convinced that peace was necessary. In 423 he succeeded in obtaining a truce with Sparta for a year; and in the meantime negotiations were to be continued with a view to a definitive peace. But the new complications which at once arose in Chalcidice forced Athens to send an armament thither during the truce. Nicias himself was in command. He must have known that, unless events should take a more favourable turn, it would be impossible to arrange terms of peace for which he could hope to obtain the ratification of the assembly. He succeeded in recovering Mende, and began the blockade of Scione. But his efforts to restore Athenian prestige in the north did not solve the great difficulty caused by the popularity and success of Brasidas. In the autumn of 423, says Grote, 'the state of sentiment between the contracting parties was not such as to make it possible to treat for any longer peace, or to conclude any new agreement.'

Matters were now at a deadlock, and the hopes of the peace party, which had burned so brightly since the battle of Delium, seemed in danger of being extinguished. The assembly again began to pay heed to Cleon's argument, that it was idle to

continue to treat for peace until the Northern Question was solved. Grote argues forcibly that in urging the despatch of a new force to Chalcidice in the summer of 422, Cleon held precisely the language which had been uttered by Pericles himself at the beginning of the war, and was only insisting on the necessity of the preservation of the empire. This is true. But the dispute now was between a war and a peace party. The peace party supposed that further interference would at once bring the negotiations to an end. The present conditions were in no way similar to the conditions under which Pericles had given his advice. *He* had spoken at the outset of the war: but now negotiations were in progress for ending the war. Is it certain that, given the circumstances of 422, Pericles would have urged an expedition to the north?

To decide which statesman was in the right is unnecessary. It is enough to point out that Nicias believed this to be a case which called for diplomacy, while Cleon was convinced that nothing could be done except by force of arms.

Cleon's mission to the north forwarded the negotiations for peace in a very unexpected manner. Both he and Brasidas fell before Amphipolis, and thus 'the two most pronounced individual opponents of peace' were removed once for all. After a winter spent in continual negotiation, the representatives of Athens and Sparta signed the Peace in the spring of 421.

With what joy the rural population of Attica greeted this result, to the attainment of which every act of Nicias had been consecrated for the last six years, may be imagined from the play of Aristophanes

which is named after the peace. Some even improved the occasion by attacking the memory of Pericles. 'He had been the cause of the war; but Nicias had brought it to an end.' Thucydides himself, who must have seen, one would suppose, that there were grave difficulties still to be faced, seems to have thought that the war was over. And he had in his place of exile better means than most men of surveying the political situation. To the oppressed population of Attica, almost ruined by ten years of continuous warfare, the peace meant nothing less than a renewal of life itself. Perpetual liability to be called out on active service, perpetual dread of invasion and the consequent loss of home and means of support, the possibility that another plague might carry off those who were not slain by the enemy,—all these evils were now at an end. But perhaps the most universally appreciated of all the blessings that Nicias had conferred on his countrymen was the financial recovery. He had indeed throughout his contests with Cleon and Alcibiades this great advantage—that his policy was a policy of *retrenchment*: whereas their policy meant continually increasing burdens. The property-tax, which had been levied for the last six years, was now no more required. A surplus would soon begin again to accumulate in the Acropolis: the docks would once more be filled with ships in reserve: the fleet would be restored to its normal strength: the price of food would decline: and security and plenty, so long missed, would return to the homesteads of Attica. No longer the trumpet note, but again—at last—the cock-crow only would sound the *réveillé*: at last undisturbed the spider might weave

its web about the rusty spear-heads.[1] Giving expression to such thoughts in rustic songs, the farmers, who in ordinary times cared little about politics and were glad to be rid of the necessity of attending assemblies in the city, were loudest in their praise of Nicias.

He had in truth reason to felicitate himself: for he seemed to have reached the summit of his ambition—to have made sure of 'leaving behind a name as one who had never endangered the state.' Had he died in 421, we should cease to wonder why, almost a century later, most men regarded him as a father of his country, and why, after his death, Thucydides bestowed on his grave all his tears and all his flowers.

But no sooner was the peace signed than the troubles of the government began. Nicias had not in the first instance obtained from Sparta terms which could be regarded as favourable to Athens. But that was overlooked in the enthusiasm of the moment. All the more bitter must have been the disappointment of the assembly when Nicias proved unequal to the task of securing from Sparta the fulfilment of the conditions. It is not surprising that alliance with Argos, which was a traditional maxim of Athenian diplomacy, and which now became possible, was eagerly canvassed by a considerable party under the leadership of Alcibiades, the new opponent of the peace.

We may be sure that the rural population continued to revere Nicias throughout the two years which followed the peace. But in the assembly the new policy attempted by Alcibiades made rapid

[1] Aristophanes, *Pax*.

headway. There Nicias was quite unequal to the task of combating such a consummate wire-puller as Alcibiades. It is among the strangest phenomena of Athenian politics that Alcibiades, who, Grote tells us, 'never inspired confidence or esteem in any one,' whom 'sooner or later so much accumulated odium and suspicion was sure to bring to ruin,' was yet able to carry the majority of the assembly with him. But we know very little of the means by which the political caucuses were in the habit of 'working' the assembly. Nicias was apparently not elected war minister in 420. We hardly need the help of fragments of comedies to lead us to the conclusion that, in spite of Alcibiades, Nicias was still head of a very large minority, and might at any moment again find his party in a majority, should Alcibiades fail to fulfil expectation. In spite of the new alliance with Argos, the peace of Nicias was still technically observed. Party-feeling ran higher than ever in the assembly, and, in the absence of Alcibiades, there was but little to choose between the young men who shouted at Nicias and the old school that still believed in him.

So keen was the struggle of parties at the beginning of 418, that it was resolved in the sixth 'prytany' to have recourse to 'ostracism.' That expedient had not been resorted to since the ostracism of Damonides, the friend and adviser of Pericles. Alcibiades had not the constant support of the extreme democrats, and it should seem that his dislike of their leader Hyperbolus was as vehement as that felt for the demagogue by Nicias himself. A coalition was effected between the supporters of Nicias and the younger men who looked to Alcibiades, and

this coalition secured the ostracism of Hyperbolus. Very shortly after this strange event the election of war-ministers was held for the official year which would begin in July 418. Consequently no force was sent into Peloponnese when the campaign opened. In July, however, Alcibiades was sent as ambassador to Argos; and the result of this mission was the defeat of the allies at Mantinea.

We hear nothing further of the public life of Nicias until the discussions in the assembly, during the early part of 415, with reference to the embassy which had come to Athens from Segesta in the winter. The Sicilian command was the first really difficult business entrusted to him outside Attica. But he had hitherto been successful in all his military undertakings. That he should afterwards fail so utterly in Sicily must have occasioned very great astonishment at Athens, where, owing to his previous good fortune, some confidence was felt in his military skill.

It is well to realise exactly what Thucydides means by 'the good luck of Nicias in military commands,' because it is a matter on which there has been a considerable amount of loose writing. *πλεῖστα τῶν τότε εὖ φερόμενος ἐν στρατηγίαις*, and again, *ἕως ὁ Νικίας εὐτυχὴς δοκεῖ εἶναι*—what is the precise significance of these expressions? First we must notice that by *στρατηγία* Thucydides means something more than *στρατεία*. Whenever a man is war-minister, he is *ἐν στρατηγίᾳ*, even though he does not leave Athens at all. This is due to the peculiarity of the Athenian constitution, according to which the war-ministers in the fifth century were at once the chief administrative and the chief executive officials. Now it is in his account of

the causes which led to the Peace of 421, that Thucydides uses the first of these two expressions with regard to Nicias. He was then, according to the historian, the most successful of all those who had held the office of war-minister. That his achievements outside Attica were not of great importance we have already seen. Yet may we reasonably doubt whether any who had been elected to the ministry had in 421 a reputation equal to that of Nicias. Demosthenes—'the abler officer,' it is true—had won victories far greater than anything Nicias had done in the field; but then he had in his first year of office committed a serious mistake in Aetolia, which involved a heavy loss of Athenian troops. His policy was brilliant but it was unsafe: Nicias, on the contrary, was always safe. It seems too that an unbroken series of small successes was thought at Athens at least as much of as a chequered career in which defeat mingled with splendid victories. Cleon does not concern us; for he was not war-minister till July 422, and then he was killed in Thrace; his mission to Sphacteria had been quite extraordinary and should accordingly be left out of account.

But there are indications that the reputation of Nicias as a minister rested rather upon his *political* action than upon his military achievements. He had by 421 convinced the majority at Athens that, however great the victories won by Demosthenes, peace was the only cure for the troubles of the state. This is a fact which admits of no dispute. To the party of Nicias—that is, to the peace party, now in the majority—belonged Thucydides. He was persuaded that the course which Nicias had throughout

pursued was the right course. It is therefore unreasonable to charge the historian with misrepresentation when he calls Nicias in 421 the most successful war-minister of the day. One need not be among the 'random panegyrists' of Thucydides to maintain that. To be sure, he writes with a strong party bias, and sometimes as a man would be apt to write who had lived among the persons whom he described. But he narrates their actions honestly; that is to say, in accordance with his convictions. That his view was endorsed by large bodies of men in the fourth century is clear from the passage of Aristotle.

During the Archidamian war the Athenian people exaggerated the value of success. Their power had been gained by such phenomenal rapidity: their statesmen had been so consummate: they were so clearly the first people in the Greek world, except only as soldiers. No wonder that they thought they *must* succeed in all that they attempted. It needed all the experience of the Sicilian expedition to teach them that they were not infallible. Therefore they greatly valued a minister who could show a series of successes, however slight, unbroken by failure. In Nicias the constant anxiety to succeed was not backed by sufficient strength either of body or of mind to enable him to overcome real difficulties. But as he bodies forth to us that eagerness to succeed in everything, which is so characteristic of the volatile Athenians, he seems—to adopt another of Mill's suggestive remarks—one of the successive phases in which Athens appears to us; he reflects what was perhaps the most prominent quality—defect, perhaps, though an amiable defect—in the character of his contemporaries. They liked him because he reflected

them. He had persuaded himself and the people that he was under the special care of the gods. One half suspects that Alcibiades was laughing at this foible of the Athenians when he urged them to make the most of Nicias ἕως εὐτυχὴς δοκεῖ εἶναι. For these words are doubtless the genuine words of Alcibiades, spoken in 415. The gods had not been quite constant to Nicias since the peace was signed: and perhaps their late fickleness increased the devout man's anxiety about the expedition to Sicily.

The conduct of Nicias in Sicily subsequent to the landing of Gylippus is without excuse. He is 'the author of the whole calamity.' But let us remember that the government at home knew what it was about when it retained Nicias in the command in spite of himself. Nicias is the immediate cause of the calamity; but is not Thucydides in a sense right in declaring that the failure was due to the folly of the home government? If he preferred to lay the blame on the men who ought to have recalled Nicias, and ought not to have recalled Alcibiades, rather than on the unfortunate minister with whom he sympathised, we must hesitate to find fault with the historian's judgment. He is only tracing back results to their original causes, after his own fashion. And after all, had Nicias been listened to, the expedition would never have been undertaken.

Only those who have suffered from diseases similar to the distressing malady which oppressed Nicias in his last years know how much allowance must be made for him owing to his illness. It is a malady which, while it does not totally disable the patient, yet renders him incapable of prolonged or violent exertion. Its intensity is increased sensibly and

immediately with every fresh effort, whether physical or mental. It enfeebles the will: it induces pessimism, even in a character before buoyant. On a man naturally nervous, as Nicias was, its effects are especially distressing. I sometimes think that the retreat of Nicias in his state of health was an extraordinary act of heroism and endurance; and it is just here, in the narrative which Thucydides gives of the retreat, that I feel some misgiving about the historian's veracity. From what one reads in Plutarch and in Pausanias, it does seem possible that Thucydides has here suppressed something.

The trait in Nicias' character which is most obvious of all is his superstition. For him, as indeed for all Athenians with the exception of an emancipated few, human life was no strict succession of cause and effect. Rather life was a 'colossal riddle,' to which there was a hidden solution which the gods had revealed to certain chosen servants—the diviners; and they in their turn were privileged to purvey the secret to pious enquirers who brought the required gift. Nicias, with his constant anxiety to know before acting what would be the result of his action, was oppressed more than most men by the puzzling enigma. He must find help. Hence his naïve faith in oracles and divination. He had his own prophets continually about him. Stilbides, one of the most reputed prophets of the day, was his chief confessor, and went with him to Sicily. If ever he failed, some god must be angry —the Eleusinian deities (one might think with Diodorus) when he failed in Sicily. When he succeeded, his success was due not to his own foresight, or power, or skill, but to the pleasure which the gods

found in his offerings. For, like coquettes, the gods could be coaxed with costly presents into bestowing their favours on him. Now it was a bridge for Delos, with fantastic drapery of flowers and tapestry and cloth of gold; now an endowment to provide for sacrifice and a dinner for the island-folk that they might remember him when they prayed to the god; now a huge column of brass for Phoebus himself, wrought into the likeness of a tall palm. But alas! either the brazen tree did not take the god's fancy, or else it roused the jealousy of some less courted divinity: for one day a cruel wind arose and threw it down.

Ominous collapse! For, sooner or later, that controlling power which Thucydides calls τύχη, and which is above all the gods, demands from man satisfaction for every weakness. For his weakness Nicias paid a hard price at the end of the Sicilian expedition. Well might the emancipated few chaff Nicias. Aristophanes introduced him into his play called *Amphiaraus*, which was produced in 414. There Nicias was a superstitious invalid, enquiring of the oracle how he might regain his health. In better taste Thucydides, who was of course a complete sceptic with regard to divination, censured the superstition of Nicias—not sternly, it is true; but perhaps he went as far as he thought it safe to go in those days. For the license allowed to comedy was not extended to prose; and Thucydides was not defending a principle against his countrymen. Still, while he, with his clearer insight, despised superstition, he yet had the utmost veneration for the real virtue of the man. It was peculiarly hard that one who had lived so good a life, one whose whole

ambition was summed up in the one word εὐτυχία, should experience such terrible δυστυχία at the end. We have no words in our tongue at all corresponding to these three terms—τύχη, εὐτυχία, δυστυχία—which play such an important part in Thucydides. But we can now understand better why the historian says of him ἥκιστα δὴ ἄξιος ὢν τῶν γε ἐπ' ἐμοῦ Ἑλλήνων ἐς τοῦτο δυστυχίας ἀφικέσθαι,—why he reserves his flowers for Nicias' tomb.

A beautiful picture is presented by ancient writers of the private life of Nicias: and though his amiability cannot excuse his shortcomings as a public leader, it at least affords a further explanation of the fidelity with which large classes of Athenians clung to his memory. We can be brief here, because there is neither doubt nor difficulty about the matter. The most striking notice—and the most attractive—which we have of him is contained in the description which Euripides gives of Capaneus in the *Supplices*. The character, so strangely altered from the character which Aeschylus attributes to Capaneus in the *Seven against Thebes*, is sketched from Nicias:

> There Capaneus lies. Great store of wealth was his,
> Wealth without pride of riches. For his heart
> Was lowly as the poor man's: but, if any,
> Flouting the warnings of sufficiency,
> Wax'd riotous and immoderate at the feast,
> Him he disdained. For not in surfeiting
> Lay goodness; but plain living gave content.
> Few men remember absent friends: but he,
> Present or absent, was a loyal friend.
> True man he was, and, whether to his own
> Or to the citizens he promised aught,
> Prompt to redeem his promise.——

There could scarcely be a better comment on the difficult words διὰ τὴν πᾶσαν ἐς ἀρετὴν νενομισμένην ἐπιτήδευσιν.

I have made no attempt to disguise the faults of Nicias. It is one of the greatest services rendered by Grote that he for the first time presented a truer picture of Cleon and Nicias in public life. But, as so often happens to enthusiasts, he went, I think, too far in his attack on Nicias through his eagerness to defend Cleon. I have only endeavoured to show that Thucydides and Aristotle are not mere 'random panegyrists' of Nicias—that they were standing on solid ground, even if they were in the wrong Paradise. Had Nicias been a stronger man, his peace might have been lasting. His intentions were excellent; and, in the largest sense, his policy—to avoid Sicily and to make peace with Sparta—was certainly the right policy for Athens. But as a diplomatist he was mediocre; or, at most, he was not insolently superior to the ordinary Athenian citizen. And this moderate superiority is, after all, the secret of his popularity among the political mediocrities. Unfortunately, painstaking and in many respects sane, he had none of the coarser qualities necessary to a statesman. His very virtues, his transparent honesty, told fatally against him in diplomacy; and it seems as if he was too anxious to introduce the ethics of private life into international politics.

§ 3. THE MANUSCRIPTS AND TEXT OF THE SEVENTH BOOK

THE chief MSS. of Thucydides are as follows :—

1. VATICAN GROUP.

B or *Vaticanus*. XIth century. Vatican Library.
A or *Cisalpinus* or *Italus*. XIIth century. Bibliothèque nationale, Paris. Lost from 1815 to 1869, when it was rediscovered by R. Prinz (*Cod. Italus*, N. Jahrb.)
E or *Palatinus*. XIth century. Heidelberg.
F or *Augustanus*. Dated 1301. Munich.

Observe also that *Parisinus* H, one of ten MSS. in the Paris Library collated by Gail in 1807, was copied from B. H ends at vii. 49; but from vi. 92, 5 to vii. 49 it is the only MS. which gives the *peculiar version* of the text which we read in B from vi. 92, 5 onwards.

2. LAURENTIAN GROUP.

C or *Laurentianus*. Xth century. Florence.
G or *Monacensis*. XIIIth century. Munich. The top is eaten away throughout.

3. THE BRITISH MS., agreeing sometimes with group 1, sometimes with 2.

M or *Britannus*. XIth century. vi. vii. viii. collated by Bloomfield; viii. by Herwerden; the whole by Eggeling for Stahl. A new collation of vii. is contained in this edition. The MS. is very disappointing considering its antiquity.

It is not possible to decide whether B or C is the best MS.; Bekker pronounced in favour of the

Vatican, but during the last fifteen years several critics supported the claims of the Laurentian. But all three classes go back to one MS. now lost, which was itself not very ancient. In 1885 Wessely discovered the famous FAYOUM FRAGMENTS of viii. 91 and 92 in Upper Egypt (*Wiener Studien* vii.) These bits are believed to be part of a MS. of the *first century* A.D. Consequently they are some nine centuries older than the Laurentian, from which however they only differ in orthography and in the order of words. They are unfortunately too scanty to support any theory with regard to the condition of the text as a whole.

The study of the MSS. of this book leads to the following conclusions.

I. There are two versions of the text of this book. As far as vi. 92 all the MSS. are in substantial agreement. But from vi. 92, 5 to the end of the history, B differs greatly from all the rest. (1) B frequently adds one or more words—especially τε—not found in other MSS.; (2) frequently B gives a different word or form; (3) occasionally B omits something found in the other MSS.

II. On the whole the balance is decidedly in favour of B. The alterations in the text which are obtained from it are generally elegant, especially the additions. In many cases B alone gives the true reading.

III. It is probable that the scribe of B used a different MS. from vi. 92, 5 onwards; and this MS. was on the whole better than that which he had been using up to this point.[1]

[1] In 1885, Wilamowitz-Moellendorf, the accomplished author and editor, published an ingenious pamphlet intended

IV. The readings of B have to be considered in every case in which the MS. differs from the rest: no general rule can be given. Some of the readings are suspiciously like ingenious corrections made by the scribe himself: some additions are probably interpolations.

V. With the help of B the text of this book is made considerably better than the text of earlier books, such as the second and the fourth. Even without B the text would be somewhat better; for there are (1) fewer interpolations; (2) fewer confusions of case and construction. This superiority is in part due to Thucydides himself; since this book is manifestly more polished than some other parts [1] of the history, and the style is smoother. It

to prove (1) that according to the ancient division of Thucydides into *thirteen* books, the *tenth* begins where B and Paris H begin to differ from the other MSS., and that the scribe of B used a MS. divided according to this older system from this point; (2) that Thucydides left his work even more incomplete than is generally supposed, and that a dull editor patched it up after his death. With regard to (1), W.-M. makes the *eleventh* book end with the end of our vii. The statement that there was a division into thirteen books is made by Marcellinus; and traces of such an arrangement are found in the margin of existing MSS. In Diodorus vii. 37 ὁ δὲ Θουκυδίδης γέγραφεν ἐν βίβλοις ὀκτώ (H), ὡς δέ τινες διαιροῦσιν, ἐννέα (Θ), W.-M. supposes H to be a corruption of N, and that both N and Θ are here really *letters*, not *numbers*; so that N represents a division into *thirteen* lettered books, and Θ a division into *eight* lettered books. Unfortunately it is likely enough that H is right, and that Diodorus means that some reckon the eight books by *numbers* down to H, others by *letters* down to Θ—which appears from existing MSS. to be a true statement. (2) The editor theory has given rise to a very dull and profitless controversy. In fact, there are three phantom editors now, of whom one is stupid and another pious, one contemporary with Thucydides and another much later.

[1] Cwiklinski (*Hermes* xii. 1877) attempts to prove that Thucydides at first wrote vi. and vii. as a separate work. He

is partly due to the ancient annotators; for, finding the text easier to follow, they added fewer glosses, and hence there was less danger of the text becoming interpolated with notes from the margin.

VI. There is thus less need of conjectural emendation in this than in earlier books.

VII. The fact that B continually supplies a small word not found in other MSS. is strong evidence that a small word is frequently lost altogether in the *earlier* books; and editors ought to take this into account in emending the text. It is also highly probable that now and then a single word is still missing in the text of vii. An attempt is made in the present edition to supply these words.

The current text is based on Bekker's critical edition,[1] which first appeared in 1821 and entirely superseded 'the Vulgate,' that is, the text of Stephanus (second edition 1588). The following list gives most variations of the present edition from Bekker's text, and it is added because Bekker is the earliest and in some respects the greatest of modern textual critics. He settled once for all which were the most important MSS. then known, and he first collated BCAE. Of the other good MSS. F had already been collated, and G was collated for

is answered by Fischer (*Zeitschrift für die österreichischen Gymnasien,* 1881), who argues forcibly that vi. and vii. are integral parts of the whole work. Few will agree with Schröter (*ad Thuc. vii. quaest. phil.* 1886), that the Seventh Book is imperfect and accordingly must be leniently criticised.

[1] J. Bekker. Thucydides de b. P. l. viii. Accedunt scholia Graeca et Dukeri Wassiique annotationes, 3 vols. Berlin. In the same year the book was also published at Oxford in 4 vols., including the Latin version of Aemilius Portus. The subsequent editions of Bekker's text appeared in 1824, 1832, 1846, 1868. Bekker died in 1871.

Poppo. Those passages in the list to which an asterisk is prefixed illustrate *very common* blunders in the MSS. of Thucydides. No account is taken of those conjectures of Bekker himself which are now rejected. Those of the present editor's own conjectures which are admitted into the text are given in a separate list. It appeared best to pass over in silence all conjectures which seemed unnecessary or improbable. [ ] denote words cut out, < > words added to the text.

		Lectio Bekkeri, a.d. 1868.	Lectio Criticorum in hac editione reposita.
	2, 3.	Γέτα.	Ἰετὰς Göller.
		τό τε.	τότε τι *Vat.*
		πρὸς τὰς with *Vat.*	ἐς τάς.
*	4.	τοῦτο καιροῦ.	τοῦτο τοῦ κ. *Vat.*
*		κατελείπετο.	κατελέλειπτο Cobet.
*	**3**, 1.	προπέμπει.	προσπέμπει *Vat.*
	3.	ἑαυτοῦ.	ἑαυτῶν *Vat.*
	5.	τῷ μεγάλῳ λιμένι with *Vat.*	τῷ λιμένι.
	4, 4.	τῷ τῶν Συρακοσίων.	*del.* Krüger.
	5.	ἐξετείχιζε with Steph.	ἐξετείχισε MSS., Ald.
	6, 1.	προέλθοι.	παρέλθοι Classen.
	7, 2.	πεζὴν with *Vat.*	πεζικήν.
*	**8**, 3.	κατὰ τὸ with *Vat.*	τὰ κατὰ τό.
	10.	γραμματεὺς ὁ τῆς πόλεως with *Vat.*	γραμματεὺς [τῆς π.] Herwerden.
	11.	πολλαῖς om. with *Vat.*	πολλαῖς.
	2.	ἀπὸ om. with *Vat.*	ἀπό.
	12, 3.	ὅπερ with *Schol.*	ᾗπερ.
*	**13**, 2.	ναυτῶν τῶν.	ναυτῶν [τῶν] Poppo.
	14, 3.	διαπεπολεμήσεται . . . ὁ πόλεμος.	δ. . . . [ὁ π.] Krüger.
	15, 1.	βουλεύεσθε.	βουλεύσασθε *Vat.*

16, 2.	*εἴκοσι.*	*εἴκοσι* <*καὶ ἑκατὸν*> Valla.
18, 2.	*γένοιτο.*	*ἐγένετο Brit.*
19, 2.	*καὶ οὐ πολλῷ πλέον.*	*del.* Hude.
4.	*ἐξ αὐτῆς.*	*ἀπ' αὐτῆς Vat.*
***20,** 1.	*'Αργείων τε.*	*τε del.* Reiske.
* 3.	*ὑπελείπετο.*	*ὑπελέλειπτο* Stahl.
***21,** 2.	*κατεργάσασθαι.*	*κατεργάσεσθαι* Stahl.
3.	*ξυνέπειθε.*	*ξυνανέπειθε Laur. Mon.* Steph. (*ξυναναπείθει Vat.* Ald.)
*	*ἐπιχειρήσειν.*	*ἐπιχειρῆσαι* Dobree.
	[*ἂν*] *αὐτοῖς.*	*ἂν* [*αὐτοῖς*] Badham.
***22,** 1.	*παρεσκευάσατο.*	*παρεσκεύαστο* inferior MSS.
24, 2.	*τριηράρχων.*	*τῶν τριηράρχων Vat.*
* 3.	*τὸ στράτευμα τὸ τῶν.*	*τὸ στράτευμα τῶν Vat.*
	τῆς ἐπαγωγῆς.	*del.* Poppo.
***25,** 1.	*φράσωσιν, ἐποτρύνωσι.*	*φράσουσιν, -νοῦσι* Dobree.
6.	*ἀνέκλων* (ΑΝΕΚΛΟΝ).	*ἀνεῖλκον* (ΑΝΕΛΚΟΝ) Widmann.
***26,** 2.	*οἱ Εἵλωτες τῶν Λακεδαιμονίων.*	*τῶν Λακ. del.* Herwerden.
27, 1.	*ἐν τῷ αὐτῷ θέρει τούτῳ.*	*τοῦ αὐτοῦ θ. τ. Vat.*
2.	*ἐς Θρᾴκην.*	*del.* Bothe.
	ἐλάμβανεν.	*ἐλάμβανον Vat.*
28, 4.	*ἐποίησαν.*	*ἐπέθεσαν* Badham.
29, 4.	*τὸ τῶν Θρᾳκῶν.*	*del.* Stahl.
30, 1.	*τὸν Εὔριπον καί.*	*del.* Stahl.
2.	*τοῦ ζεύγματος.*	*τοξεύματος* Valla.
33, 3.	*ἐπέσχοντο.*	*ἐπέσχον τὸ Laur. Brit.*
4.	*τῶν 'Ιαπύγων.*	*del.* Herwerden.
34, 1.	*προανεχούσαις* with *Vat.*	*ἀνεχούσαις.*
7.	*δι' αὐτὸ.*	*αὐτοὶ* Classen (*αὐτὸ Vat.*)
36, 3.	*ἀντίπρωροι.*	*ἀντιπρῴροις* Reiske.
4.	*διεκπλεῖν.*	*διέκπλουν Vat.*
***38,** 1.	*καί.*	*del.* Classen.
39, 2.	*μεταναστήσαντας ἐπὶ τὴν θάλασσαν κομίσαι* with *Vat.*	*παρὰ τ. θ. μεταστῆσαι κομίσαντας.*

43, 5.	*τὸ ἀπὸ τῆς πρώτης.*	*ἀπὸ τ. π. τὸ* Göller.
***44**, 8.	*οἱ πολλοί.*	*πολλοὶ* Bloomfield.
45, 2.	*ψιλοὶ ἄνευ τῶν ἀσπίδων.*	*ἄνευ τῶν ἀ. del.* Haacke.
46.	*ὑπαγάγοιτο.*	*ἐπαγάγοιτο* Pluygers.
47, 2.	*ὅτι ἀνέλπιστα.*	[*ὅτι*] *ἀ. It.*
3.	*διακινδυνεῦσαι.*	*διεκινδύνευσε Vat. Laur.*
	ἀπιέναι with *Vat.*	*ἐξιέναι.*
48, 3.	*ἀκούσαντας.*	*ἀκούοντας Vat.*
	διαβάλλοι.	*διαβάλλῃ* Stahl.
6.	*ὡς.*	*ὧν Vat.*
49, 1.	[*που*] *τὸ.*	*πολὺ τὸ* Linwood.
	ᾗ.	*ᾖ* Stahl.
	θαρσήσει.	*ἐθάρσει* Gertz (*ἐθάρσησε Vat.*)
2.	*αὐτούς.*	*αὐτοῦ* Krüger.
50, 1.	*ἐς φίλια.*	*φιλία* Bauer (*ἐς φιλία Vat.*)
2.	*ὅθεν πρὸς Σικελίαν.*	*ὅθενπερ Σικελία* Böhme.
51, 1.	*ἐγηγερμένοι.*	*ἐπηρμένοι Vat.*
2.	*προτεραίᾳ* with *Vat.*	*προτέρᾳ.*
52, 2.	*καὶ μυχῷ.*	*del.* Bothe.
53, 4.	*τὴν ναῦν.*	*del.* Bothe.
55, 2.	*κρείσσους.*	*κρείσσονος Schol.*
***56**, 2.	*κωλύσωσι* with *Vat.*	*κωλύσουσι Laur.*
3.	*μόνον* bis.	*μόνων* Stahl and *μόνοι* Madvig.
	μέρος.	*del.* Krüger.
4.	*λόγου.*	*ὄχλου* Krüger.
57, 1.	*Συρακούσας.*	*-αις* Bauer.
	ἑκάστοις.	*ἕκαστοι Vat.*
	ἔσχεν.	*ἔσχον* Ald.
2.	*Ἑστίαιαν οἰκοῦντες.*	*del.* Krüger.
5.	*καταντικρὺ.*	*καὶ ἄντικρυς* Böhme.
9.	*ἄκοντας.*	*ἑκόντας Vat.*
11.	*κατειλημμένων.*	*κατειλημμένοι* Reiske.
58, 3.	*δύναται δὲ τὸ νεοδαμῶδες ἐλεύθερον ἤδη εἶναι.*	*del.* Portus.
59, 2.	*τε οὖν.*	*δ' οὖν* Krüger.
60, 2.	*ἀσθενοῦσιν* with *Vat.*	*ἀσθενέσιν.*

62, 3. *ἀντιναυπηγῆσαι* with *Vat.*	*ἀντιναυπηγεῖσθαι.*
***63**, 3. *ὑμῶν* with best MSS.	*ἡμῶν.*
67, 1. *τὸ.*	*τοῦ* Krüger.
4. *ἀποκινδυνεύσει.*	*ἀποκινδυνεῦσαι* Duker.
69, 2. *ἦν.*	*del. Vat.*
70, 1. *παραβοηθοῖ.*	*παρεβοήθει* Dion. Hal.
2. *οἱ Ἀθηναῖοι.*	*οἱ ἄλλοι Ἀ.*, *Laur.*
3. *ὅτε.*	*ὁπότε Vat.*
8. *Ἀθηναίους.*	*del.* Duker.
71, 2. *διὰ τὸ ἀνώμαλον καὶ τὴν ἔποψιν τῆς ναυμαχίας.*	*διὰ τὸ* <*ἀνώμαλον*> *τῆς ναυμαχίας ἀνώμαλον καὶ τὴν ἔποψιν* Wölfflin.
4. *ὅσα.*	*ὅσ' ἂν* Herwerden.
72, 2. *ἐβούλοντο* with *Vat.*	*ἐβουλεύοντο Laur.*
73, 1. *διαλαβόντας* with *Vat.*	*προφθάσαντας Laur.* [*προλαβεῖν* is the regular scholiast's gloss on *φθάνειν.*]
75, 6. *ἀφῖκτο.*	*ἀφίκατο* Badham.
77, 4. *θεοῦ.*	*θείου* Krüger.
6. *ἄλλα.*	*ἅμα* Reiske.
78, 3. *τε.*	*del.* Krüger.
79, 1. *ἐλθεῖν.*	*del.* Krüger.
80, 3. *ἀπὸ.*	*del.* Reiske.
5. *μετεπέμψαντο* with *Vat.*	*μετέπεμψαν Laur.*
81, 3. *ὅσα ἀναγκάζονται* with *Vat.*	*ὅσ' ἂν* Dobree. *ἀναγκάζωνται Laur.*
4. *Ἀθηναῖοι.*	*del.* Krüger.
82, 1. *γοῦν.*	*ὃ οὖν* Dobree.
85, 1. *χρῆσθαι.*	*χρήσασθαι Vat.*
4. *Σικελικῷ.*	*del.* Dobree. [The Schol. proposes *Ἑλληνικῷ.*]
87, 2. *τοιούτῳ.*	*τῷ τοιούτῳ Vat.*
5. *Ἑλληνικὸν.*	*del.* Krüger.

	Lectio Bekkeri.	Lectio ab editore primo reposita.
2, 4.	*τῷ δὲ ἄλλῳ τοῦ κύκλου.*	*τῷ δὲ ἄλλῳ <ἄνω> τοῦ κύκλου.*
7, 1.	*μέχρι τοῦ ἐγκαρσίου τείχους.*	*μέχρι <τοῦ* Εὐρυήλου*> τοῦ ἐ. τείχους.*
3.	*τρόπῳ ᾧ ἂν ἐν ὁλκάσιν ἢ πλοίοις ἢ ἄλλως ὅπως ἂν προχωρῇ.*	*τρόπῳ ᾧ ἂν ἐνῇ, ὁλκάσιν ἢ πλοίοις, κ.τ.λ.*
8, 3.	*οὓς ἀπέστειλε.*	*del.*
21, 3.	*ἐπιχειρήσειν πρὸς τοὺς Ἀθηναίους, λέγων.*	*ἐπιχειρῆσαι* (Dobree), *πρὸς τοὺς* Ἀ. *λέγων.*
28, 3.	*τὸ γὰρ αὐτοὺς.*	*τό γ' ἄν, αὐτοὺς.*
	ὅσον κατ' ἀρχὰς . . . οἱ μὲν.	*ὅσον <οἱ μὲν> κατ' ἀρχὰς . . . οἱ μὲν.*
	ὥστε.	*οἱ δὲ.* [See *Appendix* II.]
31, 4.	*καταλύουσι τὸν πόλεμον.*	*κατοκνοῦσι τὸν π.* Cf. VIII. 12, 1 *ἀποκνῆσαι τὸν πλοῦν.*
48, 3.	*περὶ σφῶν αὐτῶν.*	*περὶ τῶν αὐτῶν.*
49, 1.	*γενέσθαι.*	*ἐνδίδοσθαι.*
	κρατηθεὶς.	*del.*
56, 4.	*πολέμῳ.*	*πολέμῳ <πολεμοῦντος>.*
57, 5.	*μετὰ Συρακοσίων.*	*del.*
68, 1.	*καὶ τὸ λεγόμενόν που ἥδιστον εἶναι.*	*καί, τὸ λεγόμενόν που, ἥδιστον εἶναι.*
69, 4.	*παραλειφθέντα.*	*παρακλησθέντα.*
75, 6.	*ἡ ἄλλη.*	*ἡ <τ'> ἄλλη.*

No attempt has been made to supply a complete *apparatus criticus* for this edition. The editor believes such compilations to be generally of small value in a text-book. He has also recorded in the footnotes only such conjectures as seem to him in some way instructive.

NOTE

The Greek Index has been prepared with the object of providing readers with a conspectus of Thucydidean diction—ἡ ἀρχαία Ἀτθίς—so far as it is to be gathered from this book. The Index is therefore a catalogue of words and idioms that should be found useful both for syntax and for composition. A few brief notes have been added, which may increase the value of the catalogue for those who will use it.

ΘΟΥΚΥΔΙΔΟΥ

ΞΥΓΓΡΑΦΗΣ Ζ.

1 Ὁ δὲ Γύλιππος καὶ ὁ Πυθὴν ἐκ τοῦ Τάραντος, ἐπεὶ ἐπεσκεύασαν τὰς ναῦς, παρέπλευσαν ἐς Λοκροὺς τοὺς Ἐπιζεφυρίους· καὶ πυνθανόμενοι σαφέστερον ἤδη ὅτι οὐ παντελῶς πω ἀποτετειχισμέναι αἱ Συράκουσαί εἰσιν, ἀλλ' ἔτι οἷόν τε κατὰ τὰς Ἐπιπολὰς στρατιᾷ ἀφικομένους ἐσελθεῖν, ἐβουλεύοντο εἴτ' ἐν δεξιᾷ λαβόντες τὴν Σικελίαν διακινδυνεύσωσιν ἐσπλεῦσαι, εἴτ' ἐν ἀριστερᾷ ἐς Ἱμέραν πρῶτον πλεύσαντες καὶ αὐτούς τε ἐκείνους καὶ στρατιὰν ἄλλην προσλαβόντες, οὓς ἂν πείθωσι, κατὰ γῆν ἔλθωσι,

EXTRACTS FROM GROTE'S HISTORY.
'Gylippus, on arriving at Himera as commander named by Sparta, and announcing himself as forerunner of Peloponnesian reinforcements, met with a hearty welcome.'

2 καὶ ἔδοξεν αὐτοῖς ἐπὶ τῆς Ἱμέρας πλεῖν, ἄλλως τε καὶ τῶν Ἀττικῶν τεσσάρων νεῶν οὔπω παρουσῶν ἐν τῷ Ῥηγίῳ, ἃς ὁ Νικίας ὅμως, πυνθανόμενος αὐτοὺς ἐν Λοκροῖς εἶναι, ἀπέστειλε. φθάσαντες δὲ τὴν φυλακὴν ταύτην περαιοῦνται διὰ τοῦ πορθμοῦ, καὶ σχόντες Ῥηγίῳ καὶ Μεσσήνῃ

1 1. ἐπεσκεύασαν] ἐπαρεσκεύασαν M.—πανστρατιᾷ M.

3 ἀφικνοῦνται ἐς Ἱμέραν. ἐκεῖ δὲ ὄντες τούς τε
Ἱμεραίους ἔπεισαν ξυμπολεμεῖν, καὶ
αὐτούς τε ἕπεσθαι καὶ τοῖς ἐκ τῶν
νεῶν τῶν σφετέρων ναύταις ὅσοι μὴ
εἶχον ὅπλα παρασχεῖν (τὰς γὰρ ναῦς
ἀνείλκυσαν ἐν Ἱμέρᾳ), καὶ τοὺς Σελινουντίους
πέμψαντες ἐκέλευον ἀπαντᾶν πανστρατιᾷ ἔς τι
4 χωρίον. πέμψειν δέ τινα αὐτοῖς ὑπέσχοντο στρα-
τιὰν οὐ πολλὴν καὶ οἱ Γελῷοι καὶ τῶν Σικελῶν
τινες, οἳ πολὺ προθυμότερον προσχω-
ρεῖν ἑτοῖμοι ἦσαν τοῦ τε Ἀρχωνίδου
νεωστὶ τεθνηκότος, ὃς τῶν ταύτῃ
Σικελῶν βασιλεύων τινῶν καὶ ὢν
οὐκ ἀδύνατος τοῖς Ἀθηναίοις φίλος
ἦν, καὶ τοῦ Γυλίππου ἐκ Λακεδαίμονος προθύμως
5 δοκοῦντος ἥκειν. καὶ ὁ μὲν Γύλιππος ἀναλαβὼν
τῶν τε σφετέρων ναυτῶν καὶ ἐπιβα-
τῶν τοὺς ὡπλισμένους ἑπτακοσίους
μάλιστα, Ἱμεραίους δὲ ὁπλίτας καὶ
ψιλοὺς ξυναμφοτέρους χιλίους καὶ
ἱππέας ἑκατὸν καὶ Σελινουντίων τέ τινας ψιλοὺς
καὶ ἱππέας καὶ Γελῴων ὀλίγους, Σικελῶν τε ἐς
χιλίους τοὺς πάντας, ἐχώρει πρὸς τὰς Συρακούσας.

> 'The Himeraeans agreed to aid him with a body of hoplites, and to furnish panoplies for the seamen in his vessels.'

> 'On sending to Selinus, Gela, and some of the Sikel tribes in the interior, he received equally favourable assurances.'

> 'He was enabled to undertake this inland march from Himera to Syracuse.'

2 Οἱ δ' ἐκ τῆς Λευκάδος Κορίνθιοι ταῖς τε
ἄλλαις ναυσὶν ὡς εἶχον τάχους ἐβοή-
θουν καὶ Γόγγυλος, εἷς τῶν Κοριν-
θίων ἀρχόντων, μιᾷ νηὶ τελευταῖος
ὁρμηθεὶς πρῶτος μὲν ἀφικνεῖται ἐς

> 'The Corinthian fleet of 12 triremes was now on its way to Syr. But Gongylus had been detained at

3. *καὶ ὅσοι* M ; *ὅσοι* T.—*τὰς μὲν* M.—*στρατιᾶι* M.
4. *τινα* om. M.—*τε* om. M.
5. *ὁπλίτας ψιλοὺς* MT ; om. *καὶ*.—*τε* after *Σικελῶν* om. M.

τὰς Συρακούσας, ὀλίγον δὲ πρὸ Γυ-
λίππου· καὶ καταλαβὼν αὐτοὺς περὶ
ἀπαλλαγῆς τοῦ πολέμου μέλλοντας
ἐκκλησιάσειν διεκώλυσέ τε καὶ παρε-
θάρσυνε, λέγων ὅτι νῆές τε ἄλλαι ἔτι
προσπλέουσι καὶ Γύλιππος ὁ Κλεαν-
δρίδου Λακεδαιμονίων ἀποστειλάν-
2 των ἄρχων. καὶ οἱ μὲν Συρακόσιοι ἐπερρώσθη-
σάν τε καὶ τῷ Γυλίππῳ εὐθὺς πανστρατιᾷ ὡς
ἀπαντησόμενοι ἐξῆλθον· ἤδη γὰρ καὶ ἐγγὺς ὄντα
3 ᾐσθάνοντο αὐτόν. ὁ δὲ Ἰετὰς τότε τι τεῖχος ἐν
τῇ παρόδῳ τῶν Σικελῶν ἑλών, καὶ ξυνταξάμενος
ὡς ἐς μάχην ἀφικνεῖται ἐς τὰς Ἐπιπολάς· καὶ
ἀναβὰς κατὰ τὸν Εὐρύηλον, ᾗπερ καὶ οἱ Ἀθηναῖοι
τὸ πρῶτον, ἐχώρει μετὰ τῶν Συρακοσίων ἐπὶ τὸ
4 τείχισμα τῶν Ἀθηναίων. ἔτυχε δὲ
κατὰ τοῦτο τοῦ καιροῦ ἐλθὼν ἐν ᾧ
ἑπτὰ μὲν ἢ ὀκτὼ σταδίων ἤδη ἀπετε-
τέλεστο τοῖς Ἀθηναίοις ἐς τὸν μέγαν
λιμένα διπλοῦν τεῖχος, πλὴν κατὰ
βραχύ τι τὸ πρὸς τὴν θάλασσαν
(τοῦτο δ' ἔτι ᾠκοδόμουν)· τῷ δὲ ἄλλῳ
<ἄνω> τοῦ κύκλου πρὸς τὸν Τρώγιλον ἐπὶ τὴν

Leucas. Yet he reached Syr. the soonest.—A public assembly was just about to be held to sanction a definitive capitulation.' The Syr. 'instantly threw aside all idea of capitulation.'

Gylippus having 'reached Euryâlus and the heights of Epipolae above Syr.—with his new levied force enters Syr. unopposed,' through the 'unaccountable inaction of N.'

2 1. ἔτι om. M.

3. γε τότε τὸ τεῖχος M.

4. ἐπετετέλεστο M.—τῷ δὲ ἄλλῳ <ἄνω> τοῦ κύκλου πρὸς τὸν Τ. I insert ἄνω, on the side of the κύκλος, away from the low ground near the Harbour; cf. c. 4 ἀνεβεβήκεσαν ἄνω, c. 60 τὰ ἄνω τείχη. Thus ἄνω means here 'north of' (or possibly merely the higher ground away from the accessible coast); τοῦ κύκλου and ἐπὶ . . θάλασσαν limit ἄνω to a certain part of Epipolae, as in c. 4 διὰ τῶν Ἐπιπολῶν ἀπὸ τῆς πόλεως ἀρξάμενοι limits it to another part of the same. In vi. 99 κάτωθεν τοῦ

ἑτέραν θάλασσαν λίθοι τε παραβεβλημένοι τῷ πλέονι ἤδη ἦσαν, καὶ ἔστιν ἃ καὶ ἡμίεργα, τὰ δὲ καὶ ἐξειργασμένα κατελέλειπτο. παρὰ τοσοῦτον μὲν Συράκουσαι ἦλθον κινδύνου.

'The double wall between the Southern cliff of Epipolae and the Gt. Harbour was all but completed.—Hardly had Gylippus accomplished his junction with the Syr., when he marshalled the united force in order of battle.' But he drew off his troops without a battle.

3 Οἱ δὲ Ἀθηναῖοι, *αἰφνιδίως τοῦ τε* Γυλίππου *καὶ τῶν Συρακοσίων σφίσιν ἐπιόντων, ἐθορυβήθησαν μὲν τὸ πρῶτον, παρετάξαντο δέ. ὁ δὲ θέμενος τὰ ὅπλα ἐγγὺς κήρυκα προσπέμπει αὐτοῖς λέγοντα, εἰ βούλονται ἐξιέναι ἐκ τῆς Σικελίας πέντε ἡμερῶν, λαβόντες τὰ σφέτερα αὐτῶν, ἑτοῖμος εἶναι σπένδεσθαι.*
2 *οἱ δὲ ἐν ὀλιγωρίᾳ τε ἐποιοῦντο καὶ οὐδὲν ἀποκρινάμενοι ἀπέπεμψαν. καὶ μετὰ τοῦτο ἀντι-*
3 *παρεσκευάζοντο ἀλλήλοις ὡς ἐς μάχην. καὶ ὁ* Γύλιππος *ὁρῶν τοὺς Συρακοσίους ταρασσομένους καὶ οὐ ῥᾳδίως ξυντασσομένους, ἐπανῆγε τὸ στρατόπεδον ἐς τὴν εὐρυχωρίαν μᾶλλον. καὶ ὁ* Νικίας *οὐκ ἐπῆγε τοὺς* Ἀθηναίους, *ἀλλ' ἡσύχαζε πρὸς τῷ ἑαυτῶν τείχει. ὡς δ' ἔγνω ὁ* Γύλιππος *οὐ προσιόντας αὐτούς, ἀπήγαγε τὴν στρατιὰν ἐπὶ τὴν ἄκραν τὴν* Τεμενῖτιν *καλουμένην, καὶ αὐτοῦ*

κύκλου similarly means 'south,' as Sitzler renders. This is the natural sense for an Athenian of *ἡ ἄνω πόλις* to attach to the word. So too Grote and Freeman (*Hist. Sic.* iii. 668). Cf. Intr. § 1 *end.* <*ἀπὸ*> *τοῦ κύκλου* Wölfflin. Grote and Freeman explain *τῷ ἄλλῳ τοῦ κ.* as for *ἑτέρωθι τοῦ κύκλου*, an impossible use of *τῷ ἄλλῳ*. Mr. Goodwin suggests constructing *τοῦ κύκλου* as dependent on *Τρώγιλον*.—*Τρογιλὸν* M.—*κατελέλειπτο*] *κατελίπετο* M; *κατελείπετο* B; corr. Cobet.

3 1. *τὸ* om. M. 3. *ἑαυτοῦ* M.

4 ηὐλίσαντο. τῇ δ' ὑστεραίᾳ ἄγων τὴν μὲν πλείστην τῆς στρατιᾶς παρέταξε πρὸς τὰ τείχη τῶν Ἀθηναίων, ὅπως μὴ ἐπιβοηθοῖεν ἄλλοσε, μέρος δέ τι πέμψας πρὸς τὸ φρούριον τὸ Λάβδαλον αἱρεῖ, καὶ ὅσους ἔλαβεν ἐν αὐτῷ πάντας ἀπέκτεινεν· ἦν δὲ οὐκ ἐπιφανὲς τοῖς Ἀθηναίοις τὸ χωρίον.
5 καὶ τριήρης τῇ αὐτῇ ἡμέρᾳ ἁλίσκεται τῶν Ἀθηναίων ὑπὸ τῶν Συρακοσίων ἐφορμοῦσα τῷ λιμένι.

He 'brought them out again next morning, as if about to attack. But while the attention of the A. was thus engaged, he sent a detachment to surprise the fort of L. The enterprise was completely successful.'

√4 Καὶ μετὰ ταῦτα ἐτείχιζον οἱ Συρακόσιοι καὶ οἱ ξύμμαχοι διὰ τῶν Ἐπιπολῶν ἀπὸ τῆς πόλεως ἀρξάμενοι ἄνω πρὸς τὸ ἐγκάρσιον τεῖχος ἁπλοῦν, ὅπως οἱ Ἀθηναῖοι, εἰ μὴ δύναιντο κωλῦσαι, μηκέτι οἷοί τε ὦσιν
2 ἀποτειχίσαι. καὶ οἵ τε Ἀθηναῖοι ἀνεβεβήκεσαν ἤδη ἄνω, τὸ ἐπὶ θαλάσσῃ τεῖχος ἐπιτελέσαντες, καὶ ὁ Γύλιππος (ἦν γάρ τι τοῖς Ἀθηναίοις τοῦ τείχους ἀσθενές) νυκτὸς ἀναλαβὼν τὴν στρατιὰν ἐπῄει
3 πρὸς αὐτό. οἱ δ' Ἀθηναῖοι (ἔτυχον γὰρ ἔξω αὐλιζόμενοι) ὡς ᾔσθοντο, ἀντεπῇσαν· ὁ δὲ γνοὺς κατὰ τάχος ἀπήγαγε τοὺς σφετέρους πάλιν. ἐποικοδομήσαντες δὲ αὐτὸ οἱ Ἀθηναῖοι ὑψηλότερον αὐτοὶ μὲν ταύτῃ ἐφύλασσον, τοὺς δὲ ἄλλους ξυμμάχους κατὰ τὸ ἄλλο τείχισμα ἤδη διέταξαν
4 ᾗπερ ἔμελλον ἕκαστοι φρουρεῖν. τῷ δὲ Νικίᾳ

He immediately began to build 'a third counter-wall, on the north side of the A. circle—at the same time alarming them by threatening attack upon their lower wall —which was now just finished.'

5. ἐφορμῶσα M.

4

2. ἀναβεβήκεσαν M.—ἐπὶ τῆι θαλάσσηι M.

3. ἀντεπήεσαν M.—ἀπήγαγε twice M pr.

ἐδόκει τὸ Πλημμύριον καλούμενον τειχίσαι· ἔστι δὲ ἄκρα ἀντιπέρας τῆς πόλεως, ἥπερ προύχουσα τοῦ μεγάλου λιμένος τὸ στόμα στενὸν ποιεῖ, καὶ εἰ τειχισθείη, ῥᾷον αὐτῷ ἐφαίνετο ἡ ἐσκομιδὴ τῶν ἐπιτηδείων ἔσεσθαι· δι' ἐλάσσονος γὰρ πρὸς τῷ λιμένι [τῷ τῶν Συρακοσίων] ἐφορμήσειν σφᾶς, καὶ οὐχ ὥσπερ νῦν ἐκ μυχοῦ τοῦ λιμένος τὰς ἐπαναγωγὰς ποιήσεσθαι, ἤν τι ναυτικῷ κινῶνται. προσεῖχέ τε ἤδη μᾶλλον τῷ κατὰ θάλασσαν πολέμῳ, ὁρῶν τὰ ἐκ τῆς γῆς σφίσιν, ἐπειδὴ Γύλιππος ἧκεν,
5 ἀνελπιστότερα ὄντα. διακομίσας οὖν στρατιὰν καὶ τὰς ναῦς ἐξετείχισε τρία φρούρια· καὶ ἐν αὐτοῖς τά τε σκεύη τὰ πλεῖστα ἔκειτο καὶ τὰ πλοῖα ἤδη ἐκεῖ τὰ μεγάλα ὥρμει καὶ αἱ ταχεῖαι
6 νῆες. ὥστε καὶ τῶν πληρωμάτων οὐχ ἥκιστα τότε πρῶτον κάκωσις ἐγένετο· τῷ τε γὰρ ὕδατι σπανίῳ χρώμενοι καὶ οὐκ ἐγγύθεν, καὶ ἐπὶ φρυγανισμὸν ἅμα ὁπότε ἐξέλθοιεν οἱ ναῦται, ὑπὸ τῶν ἱππέων τῶν Συρακοσίων κρατούντων τῆς γῆς διεφθείροντο. τρίτον γὰρ μέρος τῶν ἱππέων τοῖς Συρακοσίοις διὰ τοὺς ἐν τῷ Πλημμυρίῳ, ἵνα μὴ κακουργήσοντες ἐξίοιεν, ἐπὶ τῇ ἐν τῷ Ὀλυμπιείῳ πολίχνῃ ἐτετάχατο.
7 ἐπυνθά-

'N. now saw that henceforward his operations would be for the most part maritime—he resolved to fortify Cape P.—and to make it a secure main station for the fleet and stores.'

'Three forts were erected on the sea-board—the station entailed serious disadvantages; for supplies of water, and of wood also, the crews had to range a considerable distance, exposed to surprise from the numerous Syr. cavalry placed in garrison at

4. ῥᾴων C, Hw., Hu. The adv. appears to me more forcible here. Contrast ii. 75, 1 ἐλπίζοντες ταχίστην τὴν αἵρεσιν ἔσεσθαι. —[τῷ τῶν Σ.] Kr.—ἐπαγωγὰς M.
5. τὴν στρατιὰν M_2.

νετο δὲ καὶ τὰς λοιπὰς τῶν Κορινθίων ναῦς προσπλεούσας ὁ Νικίας· καὶ πέμπει ἐς φυλακὴν αὐτῶν εἴκοσι ναῦς, αἷς εἴρητο περί τε Λοκροὺς καὶ Ῥήγιον καὶ τὴν προσβολὴν τῆς Σικελίας ναυλοχεῖν αὐτάς.

the temple of Zeus.'

5 Ὁ δὲ Γύλιππος ἅμα μὲν ἐτείχιζε τὸ διὰ τῶν Ἐπιπολῶν τεῖχος, τοῖς λίθοις χρώμενος οὓς οἱ Ἀθηναῖοι προπαρεβάλοντο σφίσιν, ἅμα δὲ παρέτασσεν ἐξάγων αἰεὶ πρὸ τοῦ τειχίσματος τοὺς Συρακοσίους καὶ τοὺς ξυμμάχους· καὶ οἱ

2 Ἀθηναῖοι ἀντιπαρετάσσοντο. ἐπειδὴ δὲ ἔδοξε τῷ Γυλίππῳ καιρὸς εἶναι, ἦρχε τῆς ἐφόδου· καὶ ἐν χερσὶ γενόμενοι ἐμάχοντο μεταξὺ τῶν τειχισμάτων, ᾗ τῆς ἵππου τῶν Συρακοσίων οὐδεμία χρῆσις

β ἦν. καὶ νικηθέντων τῶν Συρακοσίων καὶ τῶν ξυμμάχων καὶ νεκροὺς ὑποσπόνδους ἀνελομένων καὶ τῶν Ἀθηναίων τροπαῖον στησάντων, ὁ Γύλιππος ξυγκαλέσας τὸ στράτευμα οὐκ ἔφη τὸ ἁμάρτημα ἐκείνων ἀλλ' ἑαυτοῦ γενέσθαι· τῆς γὰρ ἵππου καὶ τῶν ἀκοντιστῶν τὴν ὠφελίαν τῇ τάξει ἐντὸς λίαν τῶν τειχῶν ποιήσας ἀφελέσθαι· νῦν οὖν αὖθις ἐπάξειν.

4 καὶ διανοεῖσθαι οὕτως ἐκέλευεν αὐτοὺς ὡς τῇ μὲν παρασκευῇ οὐκ ἔλασσον ἕξοντας,

'Day after day Gylippus brought out his Syr. in battle-array;—but the A. showed no disposition to attack. At length he took advantage of what he thought a favourable opportunity to make the attack himself; but the ground was so hemmed in by various walls—that his cavalry and darters had no space to act. The Syr. were beaten back. Gylippus had the prudence to take the blame of this defeat upon himself.'

7. πέμπει ἐς φυλακὴν . . . ναῦς] Contrast ii. 26 ναῦς ἐξέπεμψαν Εὐβοίας φυλακήν. Cf. Aristoph. *Vesp.* 562 φωνὰς ἱέντων εἰς ἀπόφευξιν; Andoc. ii. 23 διδόντας εἰς χρήματα δωρεάς.

5 1. ἀντεπαρετάσσοντο M. 2. τῷ om. M. 3. ἐπανήξειν M.

τῇ δὲ γνώμῃ οὐκ ἀνεκτὸν ἐσόμενον εἰ μὴ ἀξιώσουσι Πελοποννήσιοί τε ὄντες καὶ Δωριῆς Ἰώνων καὶ νησιωτῶν καὶ ξυγκλύδων ἀνθρώπων κρατήσαντες ἐξελάσασθαι ἐκ τῆς χώρας.

6 Καὶ μετὰ ταῦτα, ἐπειδὴ καιρὸς ἦν, αὖθις ἐπῆγεν αὐτούς. ὁ δὲ Νικίας καὶ οἱ Ἀθηναῖοι, νομίζοντες καὶ εἰ ἐκεῖνοι μὴ ἐθέλοιεν μάχης ἄρχειν, ἀναγκαῖον εἶναι σφίσι μὴ περιορᾶν παροικοδομούμενον τὸ τεῖχος (ἤδη γὰρ καὶ ὅσον οὐ παρεληλύθει τὴν τῶν Ἀθηναίων τοῦ τείχους τελευτὴν ἡ ἐκείνων τείχισις, καὶ εἰ παρέλθοι, ταὐτὸν ἤδη ἐποίει αὐτοῖς νικᾶν τε μαχομένοις
διὰ παντὸς καὶ μηδὲ μάχεσθαι), ἀντεπῆσαν οὖν
2 τοῖς Συρακοσίοις. καὶ ὁ Γύλιππος τοὺς μὲν ὁπλίτας ἔξω τῶν τειχῶν μᾶλλον ἢ πρότερον προαγαγὼν ξυνέμισγεν αὐτοῖς, τοὺς δ' ἱππέας καὶ τοὺς ἀκοντιστὰς ἐκ πλαγίου τάξας τῶν Ἀθηναίων κατὰ τὴν εὐρυχωρίαν ᾗ τῶν τειχῶν
3 ἀμφοτέρων αἱ ἐργασίαι ἔληγον. καὶ προσβαλόντες οἱ ἱππῆς ἐν τῇ μάχῃ τῷ εὐωνύμῳ κέρᾳ τῶν Ἀθηναίων, ὅπερ κατ' αὐτοὺς ἦν, ἔτρεψαν· καὶ δι' αὐτὸ καὶ τὸ ἄλλο στράτευμα νικηθὲν ὑπὸ τῶν Συρακοσίων κατηράχθη ἐς τὰ
4 τειχίσματα. καὶ τῇ ἐπιούσῃ νυκτὶ ἔφθασαν παροικοδομήσαντες καὶ παρελθόντες τὴν τῶν Ἀθηναίων οἰκοδο-

'After no long time, he again brought them up in order of battle. N. marched out into the open space to meet him. The counter-wall of intersection was on the point of cutting the A. line—so that it was essential for N. to attack without delay.'

'The whole A. army underwent a thorough defeat, and only found shelter

6 1. *αὖθις* om. M.—*παρέλθοι*] *προέλθοι* MSS.; corr. Cl.
3. *κατερράχθη* M.

μίαν, ὥστε μηκέτι μήτε αὐτοὶ κωλύεσθαι ὑπ' αὐτῶν, ἐκείνους τε καὶ παντάπασιν ἀπεστερηκέναι, εἰ καὶ κρατοῖεν, μὴ ἂν ἔτι σφᾶς ἀποτειχίσαι.

within its fortified lines. And in the course of the very next night, the S. counter-wall was pushed so far as to traverse and get beyond the projected line of A. blockade.'

7 Μετὰ δὲ τοῦτο αἵ τε τῶν Κορινθίων νῆες καὶ Ἀμπρακιωτῶν καὶ Λευκαδίων ἐσέπλευσαν αἱ ὑπόλοιποι δώδεκα, λαθοῦσαι τὴν τῶν Ἀθηναίων φυλακήν (ἦρχε δὲ αὐτῶν Ἐρασινίδης Κορίνθιος), καὶ ξυνετείχισαν τὸ λοιπὸν τοῖς Συρακοσίοις μέχρι <τοῦ Εὐρυήλου> τοῦ ἐγκαρσίου τείχους.

'Further defence was obtained by the safe arrival of the fleet of 12 triremes under Erasinides, which N. had vainly endeavoured to intercept.'

2 καὶ ὁ Γύλιππος ἐς τὴν ἄλλην Σικελίαν ἐπὶ στρατιάν τε ᾤχετο καὶ ναυτικὴν καὶ πεζικὴν ξυλλέξων, καὶ τῶν πόλεων ἅμα προσαξόμενος εἴ τις ἢ μὴ πρόθυμος ἦν ἢ παντάπασιν ἔτι ἀφειστήκει τοῦ πολέ-
3 μου. πρέσβεις τε ἄλλοι τῶν Συρακοσίων καὶ Κορινθίων ἐς Λακεδαίμονα καὶ Κόρινθον ἀπεστάλησαν, ὅπως στρατιὰ ἔτι περαιωθῇ τρόπῳ ᾧ ἂν ἐνῇ, ὁλκάσιν ἢ πλοίοις ἢ ἄλλως ὅπως ἂν

7 1. *μέχρι <τοῦ Εὐρυήλου> τοῦ ἐγκαρσίου τείχους.* I have inserted two words which appear to have dropped out before *τοῦ ἐγκαρσίου.* Freeman (*Hist. Sic.* iii. 257, 679) defends Grote's view that the wall now built is a separate wall built from Euryelus *eastwards* to join *τὸ ἐγκάρσιον τεῖχος.* If a temporary gap was left west of the cross-wall, what was to prevent Nicias from attacking the cross-wall? And how is it that in this single instance Thuc. gives no indication of the direction of this supposed new wall? Contrast vi. 99, 3; 101, 2.—[*μέχρι*] Badham, Holm, Cl.; [*μέχρι . . τείχους*] Sta.

2. *στρατείαν* M.—*ξυλλέγων* M.—*ἀφεστήκει* M.

3. *περαιωθῇ τρόπῳ ᾧ ἂν ἐνῇ, ὁλκάσιν ἢ πλοίοις*] *περαιωθῇ τρόπῳ ᾧ ἂν ἐν ὁλκάσιν ἢ πλοίοις ἢ ἄλλως ὅπως ἂν π.* MSS.; Widmann brackets *τρόπῳ ᾧ ἂν*; [*ἐν . . ὅπως ἂν*] Bekker, Schäfer, Hw.; I have restored *ἐνῇ* for *ἐν*, *i.e. quoquo modo fieri possit.* Cf. i.

προχωρῇ, ὡς καὶ τῶν Ἀθηναίων ἐπιμεταπεμπομένων. 4 οἵ τε Συρακόσιοι ναυτικὸν ἐπλήρουν καὶ ἀνεπειρῶντο ὡς καὶ τούτῳ ἐπιχειρήσοντες, καὶ ἐς τἆλλα πολὺ ἐπέρρωντο.

'Not content with having placed the S. out of danger, Gylippus took advantage of their renewed confidence to infuse into them projects of retaliation.'

8 Ὁ δὲ Νικίας αἰσθόμενος τοῦτο καὶ ὁρῶν καθ' ἡμέραν ἐπιδιδοῦσαν τήν τε τῶν πολεμίων ἰσχὺν καὶ τὴν σφετέραν ἀπορίαν, ἔπεμπε καὶ αὐτὸς ἐς τὰς Ἀθήνας ἀγγέλλων πολλάκις μὲν καὶ ἄλλοτε καθ' ἕκαστα τῶν γιγνομένων, μάλιστα δὲ καὶ τότε, νομίζων ἐν δεινοῖς τε εἶναι καὶ εἰ μὴ ὡς τάχιστα ἢ σφᾶς μεταπέμψουσιν ἢ ἄλλους μὴ ὀλίγους ἀποστελοῦσιν, οὐδεμίαν εἶναι 2 σωτηρίαν. φοβούμενος δὲ μὴ οἱ πεμπόμενοι ἢ κατὰ τοῦ λέγειν ἀδυνασίαν ἢ καὶ μνήμης ἐλλιπεῖς γιγνόμενοι ἢ τῷ ὄχλῳ πρὸς χάριν τι λέγοντες οὐ τὰ ὄντα ἀπαγγέλλωσιν, ἔγραψεν ἐπιστολήν, νομίζων οὕτως ἂν μάλιστα τὴν αὐτοῦ γνώμην μηδὲν ἐν τῷ ἀγγέλῳ ἀφανισθεῖσαν μαθόντας τοὺς Ἀθηναίους βουλεύσασθαι περὶ τῆς ἀληθείας. 3 καὶ οἱ μὲν ᾤχοντο φέροντες [οὓς ἀπέστειλε] τὰ

'N. became convinced that to remain as they were was absolute ruin. He determined to send home an undisguised account of his critical position, and to solicit either reinforcements or instructions to return.'

5 *περαιοῦσθαι ναυσίν*; i. 107 *ναυσὶ περιπλεύσαντες*. They say also *ἐπὶ πλοίου* and *ἐν πλοίῳ περαιοῦσθαι*; but the dat. is here preferred on account of *τρόπῳ*.—*πλοίωι* M.

8 1. *ἦν* for *εἰ* M.

2. *μνήμης* B] *γνώμης* the rest.—*γενόμενοι* M.

3. [*οὓς ἀπέστειλε*] I bracket: *ὡς ἀπέστειλε* Sta., Hu.; *ἃ ἀπέστειλε* [*τὰ γράμ.*] Pluygers; [*φέροντες . . εἰπεῖν*] Hw., 'interpolata ex cap. x (*Stud.* 93. Cf. Mnem. viii. fasc. 3), non sufficiente Pluygersii conjectura. Duo sunt glossemata *οὓς*

γράμματα καὶ ὅσα ἔδει αὐτοὺς εἰπεῖν· ὁ δὲ τὰ κατὰ τὸ στρατόπεδον διὰ φυλακῆς μᾶλλον ἤδη ἔχων ἢ δι' ἑκουσίων κινδύνων ἐπεμέλετο.

'He sent home a despatch, which seems to have reached A. about the end of November, and was read formally in the public assembly by the secretary of the city.'

9 Ἐν δὲ τῷ αὐτῷ θέρει τελευτῶντι* καὶ Εὐετίων στρατηγὸς Ἀθηναίων μετὰ Περδίκκου στρατεύσας ἐπ' Ἀμφίπολιν Θρᾳξὶ πολλοῖς τὴν μὲν πόλιν οὐχ εἷλεν, ἐς δὲ τὸν Στρυμόνα περικομίσας τριήρεις ἐκ τοῦ ποταμοῦ ἐπολιόρκει ὁρμώμενος ἐξ Ἱμεραίου. καὶ τὸ θέρος ἐτελεύτα.

10 Τοῦ δ' ἐπιγιγνομένου χειμῶνος ἥκοντες ἐς τὰς Ἀθήνας οἱ παρὰ τοῦ Νικίου ὅσα τε ἀπὸ γλώσσης εἴρητο αὐτοῖς εἶπον, καὶ εἴ τις τι ἐπηρώτα ἀπεκρίνοντο, καὶ τὴν ἐπιστολὴν ἀπέδοσαν. ὁ δὲ γραμματεὺς [τῆς πόλεως] παρελθὼν ἀνέγνω τοῖς Ἀθηναίοις δηλοῦσαν τοιάδε.

11 "Τὰ μὲν πρότερον πραχθέντα, ὦ Ἀθηναῖοι, ἐν ἄλλαις πολλαῖς ἐπιστολαῖς ἴστε· νῦν δὲ καιρὸς οὐχ ἧσσον μαθόντας ὑμᾶς ἐν ᾧ ἐσμὲν βουλεύσασθαι.

I. Προοίμιον (11, 1). 'I beg to report to you, and to invite your consideration.'

2 κρατησάντων γὰρ ἡμῶν μάχαις ταῖς πλείοσι Συρακοσίους ἐφ' οὓς ἐπέμφθημεν, καὶ τὰ τείχη οἰκοδομησαμένων ἐν οἷσπερ νῦν ἐσμέν, ἦλθε Γύλιππος

a. διήγησις (2-3), *i.e.* a clear, short, and credible statement of the position in Sicily.

ἀπέστειλε ad οἱ μέν, reliqua ad ᾤχοντο.'—μᾶλλον om. M.—ἢ δι' om. M, and so Badham, Hw.; διὰ φυλακῆς ἔχων, ἤδη ἀκουσίων κινδύνων ἐπεμέλετο Dobree.—ἐπεμελεῖτο M.

10 ἠρώτα MT.—[τῆς πόλεως] Hw., Sta., Hu.

11 1. πρῶτον M.—ἧττον M.
2. οἰκοδομησάντων M.—νῦν om. M.

Λακεδαιμόνιος στρατιὰν ἔχων ἔκ τε Πελοποννήσου καὶ ἀπὸ τῶν ἐν Σικελίᾳ πόλεων ἔστιν ὧν. καὶ μάχῃ τῇ μὲν πρώτῃ νικᾶται ὑφ' ἡμῶν, τῇ δ' ὑστεραίᾳ ἱππεῦσί τε πολλοῖς καὶ ἀκοντισταῖς
3 βιασθέντες ἀνεχωρήσαμεν ἐς τὰ τείχη. νῦν οὖν ἡμεῖς μὲν παυσάμενοι τοῦ περιτειχισμοῦ διὰ τὸ πλῆθος τῶν ἐναντίων ἡσυχάζομεν (οὐδὲ γὰρ ξυμπάσῃ τῇ στρατιᾷ δυναίμεθ' ἂν χρῆσθαι, ἀπανηλωκυίας τῆς φυλακῆς τῶν τειχῶν μέρος τι τοῦ ὁπλιτικοῦ)· οἱ δὲ παρῳκοδομήκασιν ἡμῖν τεῖχος ἁπλοῦν, ὥστε μὴ εἶναι ἔτι περιτειχίσαι αὐτούς, ἢν μή τις τὸ παρατείχισμα τοῦτο πολλῇ στρατιᾷ ἐπελθὼν ἕλῃ.

b. Informal πρόθεσις (11, 4), stating the proposition on which he is about to insist.

4 Ξυμβέβηκέ τε πολιορκεῖν δοκοῦντας ἡμᾶς ἄλλους αὐτοὺς μᾶλλον, ὅσα γε κατὰ γῆν, τοῦτο πάσχειν· οὐδὲ γὰρ τῆς χώρας ἐπὶ πολὺ διὰ τοὺς ἱππέας
12 ἐξερχόμεθα. Πεπόμφασι δὲ καὶ ἐς Πελοπόννησον πρέσβεις ἐπ' ἄλλην στρατιάν, καὶ ἐς τὰς ἐν Σικελίᾳ πόλεις Γύλιππος οἴχεται, τὰς μὲν καὶ πείσων ξυμπολεμεῖν ὅσαι νῦν ἡσυχάζουσιν, ἀπὸ δὲ τῶν καὶ στρατιὰν ἔτι πεζὴν καὶ ναυτικοῦ παρασκευὴν ἣν δύνηται
2 ἄξων. διανοοῦνται γάρ, ὡς ἐγὼ πυνθάνομαι, τῷ τε πεζῷ ἅμα τῶν τειχῶν ἡμῶν πειρᾶν καὶ ταῖς ναυσὶ

II. πίστις (12-15, 2), designed to exhibit—
a. The increasing strength of the enemy,
b. The increasing weakness of the A.
A. With the object of inducing his hearers to act on his

2. ἔκ τε] τε om. M.—ἐν τῇ Σικελίᾳ M.
3. χρήσεσθαι M; χρήσασθαι C; χρῆσθαι Cobet.—ἀπαναλωκυῖας M.

12 1. ἔτι καὶ στρατιὰν MT; καὶ σ. ἔτι B.

3 κατὰ θάλασσαν. καὶ δεινὸν μηδενὶ ὑμῶν δόξῃ εἶναι ὅτι καὶ κατὰ θάλασσαν. τὸ γὰρ ναυτικὸν ἡμῶν, ᾗπερ κἀκεῖνοι πυνθάνονται, τὸ μὲν πρῶτον ἤκμαζε καὶ τῶν νεῶν τῇ ξηρότητι καὶ τῶν πληρωμάτων τῇ σωτηρίᾳ· νῦν δὲ αἵ τε νῆες διάβροχοι, τοσοῦτον χρόνον ἤδη θαλασσεύουσαι,
4 καὶ τὰ πληρώματα ἔφθαρται. τὰς μὲν γὰρ ναῦς οὐκ ἔστιν ἀνελκύσαντας διαψῦξαι διὰ τὸ ἀντιπάλους τῷ πλήθει καὶ ἔτι πλείους τὰς τῶν πολεμίων οὔσας ἀεὶ προσδοκίαν παρ-
5 έχειν ὡς ἐπιπλεύσονται. φανεραὶ δέ εἰσιν ἀναπειρώμεναι, καὶ αἱ ἐπιχειρήσεις ἐπ᾽ ἐκείνοις, καὶ ἀποξηρᾶναι τὰς σφετέρας μᾶλλον ἐξουσία·
13 οὐ γὰρ ἐφορμοῦσιν ἄλλοις. ἡμῖν δ᾽ ἐκ πολλῆς ἂν περιουσίας νεῶν μόλις τοῦτο ὑπῆρχε καὶ μὴ ἀναγκαζομένοις ὥσπερ νῦν πάσαις φυλάσσειν. εἰ γὰρ ἀφαιρήσομέν τι καὶ βραχὺ τῆς τηρήσεως, τὰ ἐπιτήδεια οὐχ ἕξομεν, παρὰ τὴν ἐκείνων
2 πόλιν χαλεπῶς καὶ νῦν ἐσκομιζόμενοι. τὰ δὲ πληρώματα διὰ τόδε ἐφθάρη τε ἡμῖν καὶ ἔτι νῦν φθείρεται, τῶν ναυτῶν [τῶν] μὲν διὰ φρυγανισμὸν καὶ ἁρπαγὴν μακρὰν καὶ ὑδρείαν ὑπὸ τῶν ἱππέων ἀπολλυμένων· οἱ δὲ θεράποντες, ἐπειδὴ

advice (=πίστις παθητική); B. With the object of leading up to that advice, which is either to recall the armament or send large reinforcements (=πίστις λογική or πραγματική).

3. καὶ ἐκεῖνοι M.
4. διαψύξαι M.—καὶ τῷ πλήθει M, Hu.—ὅτι πλείους M.
5. ἀποπειρώμεναι M.—τὰ σφέτερα M.—ἐξουσία om. M, and so Sta., Hw.—ἀλλήλοις M.

13 2. νῦν ἔτι M.—[τῶν] Pp., Hw., Sta., Hu., Sitz.; τῶν μὲν ναυτῶν Fr. Müller, Widmann.

ἐς ἀντίπαλα καθεστήκαμεν, αὐτομολοῦσι, καὶ οἱ ξένοι οἱ μὲν ἀναγκαστοὶ ἐσβάντες εὐθὺς κατὰ τὰς πόλεις ἀποχωροῦσιν, οἱ δὲ ὑπὸ μεγάλου μισθοῦ τὸ πρῶτον ἐπαρθέντες καὶ οἰόμενοι χρηματιεῖσθαι μᾶλλον ἢ μαχεῖσθαι, ἐπειδὴ παρὰ γνώμην ναυτικόν τε δὴ καὶ τἆλλα ἀπὸ τῶν πολεμίων ἀνθεστῶτα ὁρῶσιν, οἱ μὲν ἐπ' αὐτομολίας προφάσει ἀπέρχονται, οἱ δὲ ὡς ἕκαστοι δύνανται· πολλὴ δ' ἡ Σικελία· εἰσὶ δὲ οἳ καὶ αὐτοὶ ἐμπορευόμενοι ἀνδράποδα Ὑκκαρικὰ ἀντεμβιβάσαι ὑπὲρ σφῶν πείσαντες τοὺς τριηράρχους τὴν ἀκρίβειαν τοῦ ναυτικοῦ
14 *ἀφῄρηνται. ἐπισταμένοις δ' ὑμῖν γράφω ὅτι βραχεῖα ἀκμὴ πληρώματος καὶ ὀλίγοι τῶν ναυτῶν οἱ ἐξορμῶντές τε ναῦν καὶ ξυνέχοντες*
2 *τὴν εἰρεσίαν. τούτων δὲ πάντων ἀπορώτατον τό τε μὴ οἷόν τε εἶναι ταῦτα ἐμοὶ κωλῦσαι τῷ στρατηγῷ (χαλεπαὶ γὰρ αἱ ὑμέτεραι φύσεις ἄρξαι), καὶ ὅτι οὐδ' ὁπόθεν ἐπιπληρωσόμεθα τὰς ναῦς ἔχομεν, ὃ τοῖς πολεμίοις πολλαχόθεν ὑπάρχει, ἀλλ' ἀνάγκη ἀφ' ὧν ἔχοντες ἤλθομεν τά τε ὄντα καὶ ἀπαναλισκόμενα γίγνεσθαι· αἱ γὰρ νῦν οὖσαι πόλεις ξύμμαχοι ἀδύνατοι* Νάξος

2. *αὐτομολίας* M. 'Conjecta sunt *αὐτονομίας* [Passow, Sta., Hu., Sitz.]; *σιτολογίας* [Pluygers]; *ἀσχολίας* [Meineke]; *αἰχμαλωτίας* [Madvig]; *ἀργυρολογίας* [Hw.]'; *αὐτοστολίας* Naber; *ἀντιβολίας* Widmann; *ἀπομισθίας* Gertz; *αὐτουργίας* Marchant, *i.e.* 'on the ground that they have to work their land themselves, and cannot leave it to slaves.' Badham brackets *οἱ δὲ*; 'scripsi *οἳ* [*δὲ*], reponere non ausus *οἳ δή*. Nec male haberet *οἳ ἂν* . . *δύνωνται*.' Hw.—*αὐτοῦ* M; *αὐτοὶ* B.

3 καὶ Κατάνη. εἰ δὲ προσγενήσεται ἓν ἔτι τοῖς πολεμίοις, ὥστε τὰ τρέφοντα ἡμᾶς χωρία τῆς Ἰταλίας, ὁρῶντα ἐν ᾧ τε ἐσμέν, καὶ ὑμῶν μὴ ἐπιβοηθούντων, πρὸς ἐκείνους χωρῆσαι, διαπεπολεμήσεται αὐτοῖς ἀμαχεὶ ἐκπολιορκηθέντων ἡμῶν [ὁ πόλεμος].

4 Τούτων ἐγὼ ἡδίω μὲν ἂν εἶχον ὑμῖν ἕτερα ἐπιστέλλειν, οὐ μέντοι χρησιμώτερά γε, εἰ δεῖ σαφῶς ὑμᾶς εἰδότας τὰ ἐνθάδε βουλεύσασθαι. καὶ ἅμα τὰς φύσεις ἐπιστάμενος ὑμῶν, βουλομένων μὲν τὰ ἥδιστα ἀκούειν, αἰτιωμένων δὲ ὕστερον, ἤν τι ὑμῖν ἀπ᾽ αὐτῶν μὴ ὁμοῖον ἐκβῇ, ἀσφαλέστερον ἡγησάμην τὸ ἀληθὲς δηλῶσαι.

15 καὶ νῦν ὡς ἐφ᾽ ἃ μὲν ἤλθομεν τὸ πρῶτον καὶ τῶν στρατιωτῶν καὶ τῶν ἡγεμόνων ὑμῖν μὴ μεμπτῶν γεγενημένων, οὕτω τὴν γνώμην ἔχετε· ἐπειδὴ δὲ Σικελία τε ἅπασα ξυνίσταται καὶ ἐκ Πελοποννήσου ἄλλη στρατιὰ προσδόκιμος αὐτοῖς, βουλεύσασθε ἤδη ὡς τῶν γ᾽ ἐνθάδε μηδὲ τοῖς παροῦσιν ἀνταρκούντων, ἀλλ᾽ ἢ τούτους μεταπέμπειν δέον ἢ ἄλλην στρατιὰν μὴ ἐλάσσω ἐπιπέμπειν καὶ πεζὴν καὶ ναυτικήν, καὶ χρήματα μὴ ὀλίγα, ἐμοὶ δὲ διάδοχόν τινα, ὡς ἀδύνατός εἰμι διὰ νόσον νεφρῖτιν παραμένειν.

2 ἀξιῶ δ᾽ ὑμῶν ξυγγνώμης τυγχάνειν· καὶ γὰρ ὅτ᾽ ἐρρώμην πολλὰ ἐν ἡγεμονίαις ὑμᾶς εὖ ἐποίησα.

14 3. [ὁ πόλεμος] Kr., Sta., Hw., Widmann. The Schol. did not read it.

15 1. αὐτοὶ βουλεύσασθε B; the rest αὐτοῖς βουλεύεσθε.—αὐταρκούντων M.—πεζικὴν M.

III. ἐπίλογρς, consisting of— *a.* a brief λόγος προτρεπτικός, *b.* an ἀνάμνησις τῶν εἰρημένων.

3 Ὅ τι δὲ μέλλετε, ἅμα τῷ ἦρι εὐθὺς καὶ μὴ ἐς ἀναβολὰς πράσσετε, ὡς τῶν πολεμίων τὰ μὲν ἐν Σικελίᾳ δι' ὀλίγου ποριουμένων, τὰ δ' ἐκ Πελοποννήσου σχολαίτερον μέν, ὅμως δ', ἢν μὴ προσέχητε τὴν γνώμην, τὰ μὲν λήσουσιν ὑμᾶς, ὥσπερ καὶ πρότερον, τὰ δὲ φθήσονται."

'The A. resolved—not to send for the present armament, but to reinforce it—they insisted on continuing N. in command; passing a vote, however, to name Menander and Euthydemus joint commanders.—They sent Eurymedon speedily in command of 10 triremes to Syr., carrying 120 talents of silver, together with assurances of coming aid.—And they re-2 solved to equip a formidable force, under Demosth. and Eurymedon.'

16 Ἡ μὲν τοῦ Νικίου ἐπιστολὴ τοσαῦτα ἐδήλου. οἱ δὲ Ἀθηναῖοι ἀκούσαντες αὐτῆς τὸν μὲν Νικίαν οὐ παρέλυσαν τῆς ἀρχῆς, ἀλλ' αὐτῷ, ἕως ἂν ἕτεροι ξυνάρχοντες αἱρεθέντες ἀφίκωνται, τῶν αὐτοῦ ἐκεῖ δύο προσείλοντο, Μένανδρον καὶ Εὐθύδημον, ὅπως μὴ μόνος ἐν ἀσθενείᾳ ταλαιπωροίη· στρατιὰν δὲ ἄλλην ἐψηφίσαντο πέμπειν καὶ ναυτικὴν καὶ πεζήν, Ἀθηναίων τε ἐκ καταλόγου καὶ τῶν ξυμμάχων. καὶ ξυνάρχοντας αὐτῷ εἵλοντο Δημοσθένη τε τὸν Ἀλκισθένους καὶ Εὐρυ-
2 μέδοντα τὸν Θουκλέους. καὶ τὸν
μὲν Εὐρυμέδοντα εὐθὺς περὶ ἡλίου τροπὰς τὰς χειμερινὰς* ἀποπέμπουσιν ἐς τὴν Σικελίαν μετὰ δέκα νεῶν, ἄγοντα εἴκοσι < καὶ ἑκατὸν > τάλαντα ἀργυρίου, καὶ ἅμα ἀγγελοῦντα τοῖς ἐκεῖ ὅτι ἥξει βοήθεια καὶ ἐπι-

3. πράττετε M.

16 1. πεζικὴν M.—Δημοσθένην M.

2. καὶ ἑκατὸν wanting in all the best MSS., was read by Valla.

17 μέλεια αὐτῶν ἔσται. Ὁ δὲ Δημοσθένης ὑπομένων παρεσκευάζετο τὸν ἔκπλουν, ὡς ἅμα τῷ ἦρι ποιησόμενος, στρατιάν τε ἐπαγγέλλων ἐς τοὺς ξυμμάχους καὶ χρήματα αὐτόθεν καὶ ναῦς καὶ ὁπλί-
2 τας ἑτοιμάζων. πέμπουσι δὲ καὶ περὶ τὴν Πελοπόννησον οἱ Ἀθηναῖοι εἴκοσι ναῦς, ὅπως φυλάσσοιεν μηδένα ἀπὸ Κορίνθου καὶ τῆς Πελοποννήσου
3 ἐς τὴν Σικελίαν περαιοῦσθαι. οἱ γὰρ Κορίνθιοι, ὡς αὐτοῖς οἱ πρέσβεις ἧκον καὶ τὰ ἐν τῇ Σικελίᾳ βελτίω ἤγγελλον, νομίσαντες οὐκ ἄκαιρον καὶ τὴν προτέραν πέμψιν τῶν νεῶν ποιήσασθαι, πολλῷ μᾶλλον ἐπέρρωντο, καὶ ἐν ὁλκάσι παρεσκευάζοντο αὐτοί τε ἀποστελοῦντες ὁπλίτας ἐς τὴν Σικελίαν καὶ ἐκ τῆς ἄλλης Πελοποννήσου οἱ Λακεδαιμόνιοι, τῷ
4 αὐτῷ τρόπῳ πέμψοντες. ναῦς τε οἱ Κορίνθιοι πέντε καὶ εἴκοσιν ἐπλήρουν, ὅπως ναυμαχίας τε ἀποπειράσωσι πρὸς τὴν ἐν τῇ Ναυπάκτῳ φυλακήν, καὶ τὰς ὁλκάδας αὐτῶν ἧσσον οἱ ἐν τῇ Ναυπάκτῳ Ἀθηναῖοι κωλύοιεν ἀπαίρειν, πρὸς

'The Syr. war now no longer stands apart, but becomes absorbed in the general war rekindling throughout Greece.—D. exerted himself all the winter to get together the second armament for early spring.'

'Twenty other A. triremes were sent to the station of Naupaktus—to prevent any Cor. reinforcements from sailing out of the Cor. Gulf.—The Cor. on their side prepared 25 fresh triremes, to serve as a convoy to the transports carrying their hoplites.

17 3. *αὐτοῖς οἱ πρ.* B; the rest *οἵ τε πρέσβεις αὐτοῖς*, which would require a contrast to *οἱ πρέσβεις* in the next clause.—*πολλὰ* M.—*πέμψαντες* M; [*πέμψοντες*] Hw., Hu.; the addition of a comma after *Λακεδαιμόνιοι* explains the insertion; for *πέμψοντες* is not co-ordinate with *ἀποστελοῦντες*.

4. *εἴκοσι* M.—*ἐν τῇ* N. Cf. 2 above. Thuc. does not elsewhere use *ἐν* with *φυλακή* without a verb; the words may have got in from *οἱ ἐν τῇ* N. 'A.

τὴν σφετέραν ἀντίταξιν τῶν τριήρων τὴν φυλακὴν ποιούμενοι.

18 Παρεσκευάζοντο δὲ καὶ τὴν ἐς τὴν Ἀττικὴν ἐσβολὴν οἱ Λακεδαιμόνιοι, ὥσπερ τε προεδέδοκτο αὐτοῖς καὶ τῶν Συρακοσίων καὶ Κορινθίων ἐναγόντων, ἐπειδὴ ἐπυνθάνοντο τὴν ἀπὸ τῶν Ἀθηναίων βοήθειαν ἐς τὴν Σικελίαν, ὅπως δὴ ἐσβολῆς γενομένης διακωλυθῇ. καὶ ὁ Ἀλκιβιάδης προσκείμενος ἐδίδασκε τὴν Δεκέλειαν τειχίζειν καὶ μὴ ἀνιέναι τὸν πόλεμον.
2 μάλιστα δὲ τοῖς Λακεδαιμονίοις ἐγεγένητό τις ῥώμη, διότι τοὺς Ἀθηναίους ἐνόμιζον διπλοῦν τὸν πόλεμον ἔχοντας, πρός τε σφᾶς καὶ Σικελιώτας, εὐκαθαιρετωτέρους ἔσεσθαι, καὶ ὅτι τὰς σπονδὰς προτέρους λελυκέναι ἡγοῦντο αὐτούς· ἐν γὰρ τῷ προτέρῳ πολέμῳ σφέτερον τὸ παρανόμημα μᾶλλον γενέσθαι, ὅτι τε ἐς Πλάταιαν ἦλθον Θηβαῖοι ἐν σπονδαῖς, καὶ εἰρημένον ἐν ταῖς πρότερον ξυνθήκαις ὅπλα μὴ ἐπιφέρειν, ἢν δίκας ἐθέλωσι διδόναι, αὐτοὶ οὐχ ὑπήκουον ἐς δίκας προκαλουμένων τῶν Ἀθηναίων. καὶ διὰ τοῦτο εἰκότως δυστυχεῖν τε ἐνόμιζον καὶ ἐνεθυμοῦντο τήν τε περὶ Πύλον ξυμφορὰν καὶ εἴ τις
3 ἄλλη αὐτοῖς ἐγένετο. ἐπειδὴ δὲ οἱ Ἀθηναῖοι

'War with Sparta had become inevitable. The peace, though indirectly broken in many ways, still subsisted in name—the Lac. knew that the breach of peace had been on their side at the beginning of the war; attributing to this fault their capital misfortune.—A. also had avoided direct violation of the Lac. territory. But her reserve on this point gave way during the present summer.—The Syr. and Cor. vehemently pressed their claims; Alkibiades also renewed his instances for the occupation of Dekeleia.'

18 2. ἐγένετο M.—τε after ὅτι om. M.—θέλωσι M.—ἐγένετο M, Sta., Sitz.; γένοιτο CAEFG, Cl., Bh., Hu.; ἐγεγένητο Hw.; ἐγεγένοιτο B.

ταῖς τριάκοντα ναυσὶν ἐξ Ἄργους ὁρμώμενοι Ἐπιδαύρου τέ τι καὶ Πρασιῶν καὶ ἄλλα ἐδῄωσαν καὶ ἐκ Πύλου ἅμα ἐλῄστευον, καὶ ὁσάκις περί του διαφοραὶ γένοιντο τῶν κατὰ τὰς σπονδὰς ἀμφισβητουμένων, ἐς δίκας προκαλουμένων τῶν Λακεδαιμονίων οὐκ ἤθελον ἐπιτρέπειν, τότε δὴ οἱ Λακεδαιμόνιοι νομίσαντες τὸ παρανόμημα ὅπερ καὶ σφίσι πρότερον ἡμάρτητο, αὖθις ἐς τοὺς Ἀθηναίους τὸ αὐτὸ περιεστάναι, πρόθυμοι ἦσαν
4 ἐς τὸν πόλεμον. καὶ ἐν τῷ χειμῶνι τούτῳ σίδηρόν τε περιήγγελλον κατὰ τοὺς ξυμμάχους, καὶ τἆλλα ἐργαλεῖα ἡτοίμαζον ἐς τὸν ἐπιτειχισμόν. καὶ τοῖς ἐν τῇ Σικελίᾳ ἅμα ὡς ἀποπέμψοντες ἐν ταῖς ὁλκάσιν ἐπικουρίαν αὐτοί τε ἐπόριζον καὶ τοὺς ἄλλους Πελοποννησίους προσηνάγκαζον. καὶ ὁ χειμὼν ἐτελεύτα, καὶ ὄγδοον καὶ δέκατον ἔτος τῷ πολέμῳ ἐτελεύτα τῷδε ὃν Θουκυδίδης ξυνέγραψεν.

'Never was any winter so actively employed in military preparations as the winter of 414-413 B.C.'

9 * Τοῦ δ' ἐπιγιγνομένου ἦρος εὐθὺς ἀρχομένου πρῴτατα δὴ οἱ Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι ἐς τὴν Ἀττικὴν ἐσέβαλον· ἡγεῖτο δὲ Ἆγις ὁ Ἀρχιδάμου, Λακεδαιμονίων βασιλεύς. καὶ πρῶτον μὲν τῆς χώρας τὰ περὶ τὸ πεδίον ἐδῄωσαν, ἔπειτα Δεκέλειαν ἐτείχιζον, κατὰ

'At the earliest moment of spring—most important of all was the re-invasion of Attica. —The plain in the neighbourhood of A. was first laid waste, after which the

3. ἐξ Ἄργους and τε after Ἐπιδαύρου are only in B.—ἐλῄστευον B; the rest ἐλῃστεύοντο.

9 1. πρώτατα M; πρωίτατα M in marg., T in marg.; πρωιαίτατα B; πρῴτατα Cl., Sta., Hu., Bh.

'invaders proceeded to their special purpose of erecting a fortified post at Dekeleia.'

2 πόλεις διελόμενοι τὸ ἔργον. ἀπέχει δὲ ἡ Δεκέλεια σταδίους μάλιστα τῆς τῶν Ἀθηναίων πόλεως εἴκοσι καὶ ἑκατόν, παραπλήσιον δὲ [καὶ οὐ πολλῷ πλέον] καὶ ἀπὸ τῆς Βοιωτίας. ἐπὶ δὲ τῷ πεδίῳ καὶ τῆς χώρας τοῖς κρατίστοις ἐς τὸ κακουργεῖν ᾠκοδομεῖτο τὸ τεῖχος, ἐπιφανὲς μέχρι
3 τῆς τῶν Ἀθηναίων πόλεως. καὶ οἱ μὲν ἐν τῇ Ἀττικῇ Πελοποννήσιοι καὶ οἱ ξύμμαχοι ἐτείχιζον· οἱ δ' ἐν τῇ Πελοποννήσῳ ἀπέστελλον περὶ τὸν αὐτὸν χρόνον ταῖς ὁλκάσι τοὺς ὁπλίτας ἐς τὴν Σικελίαν, Λακεδαιμόνιοι μὲν τῶν τε Εἱλώτων ἐπιλεξάμενοι τοὺς βελτίστους καὶ τῶν νεοδαμώδων, ξυναμφοτέρων ἐς ἑξακοσίους ὁπλίτας, καὶ Ἔκκριτον Σπαρτιάτην ἄρχοντα, Βοιωτοὶ δὲ τριακοσίους ὁπλίτας, ὧν ἦρχον Ξένων τε καὶ
4 Νίκων Θηβαῖοι καὶ Ἡγήσανδρος Θεσπιεύς. οὗτοι μὲν οὖν ἐν τοῖς πρῶτοι ὁρμήσαντες ἀπὸ τοῦ Ταινάρου τῆς Λακωνικῆς ἐς τὸ πέλαγος ἀφεῖσαν· μετὰ δὲ τούτους Κορίνθιοι οὐ πολλῷ ὕστερον πεντακοσίους ὁπλίτας, τοὺς μὲν ἀπ' αὐτῆς Κορίν-

'From C. Taenarus in Laconia embarked a force of 600 Lac. hoplites, and 300 Boeotian hoplites.'

2. *παραπλήσιον δὲ καὶ οὐ* B; [*π. δὲ καὶ οὐ πολλῷ πλέον καὶ*] Kr., Hw.; *π. δὲ* [*οὐ πολλῷ πλέον*] Hu.; for *ἀπὸ* read by Valla, the best MSS. have *ἐπί*, and so Kr., Hw.—[*ἐς τὸ κακουργεῖν*] Kr., Sta., Hw., Hu.

3. *βελτίους* M.—*τῶν* before *νεοδαμωδῶν* om. M.—*ἐς* before *ἑξακοσίους* om. M.

4. *ἐν ταῖς πρώτοις* M.—*ἀφῆκαν* MSS.—*μετὰ δὲ τούτοις* M.—*ἀπ' αὐτῆς Κορίνθου* Cl., Hw., with B; it is better than *ἐκ*, which the rest have, as *ἀπὸ* expresses the origin from which the troops were derived, not merely the place from which they came immediately. Cf. *ἀπ' ἀνδρῶν ἐκ τῆς Κατάνης ἥκειν* vi. 64, and

θου, τοὺς δὲ προσμισθωσάμενοι Ἀρκάδων, καὶ
ἄρχοντα Ἀλέξαρχον Κορίνθιον προσ-
τάξαντες ἀπέπεμψαν. ἀπέστειλαν
δὲ καὶ Σικυώνιοι διακοσίους ὁπλίτας
ὁμοῦ τοῖς Κορινθίοις, ὧν ἦρχε Σαρ-
5 γεὺς Σικυώνιος. αἱ δὲ πέντε καὶ
εἴκοσι νῆες τῶν Κορινθίων αἱ τοῦ
χειμῶνος πληρωθεῖσαι ἀνθώρμουν
ταῖς ἐν τῇ Ναυπάκτῳ εἴκοσιν Ἀτ-
τικαῖς, ἕωσπερ αὐτοῖς οὗτοι οἱ ὁπλῖται ταῖς
ὁλκάσιν ἀπὸ τῆς Πελοποννήσου ἀπῆραν· οὗπερ
ἕνεκα καὶ τὸ πρῶτον ἐπληρώθησαν, ὅπως μὴ οἱ
Ἀθηναῖοι πρὸς τὰς ὁλκάδας μᾶλλον ἢ πρὸς τὰς
τριήρεις τὸν νοῦν ἔχωσιν.

'At the same time a body of 700 hoplites departed from the N.W. of Pel. and the mouth of the Cor. Gulf for Sicily—the Cor. triremes watching them until they were past the A. squadron at Naupaktus.'

20 Ἐν δὲ τούτῳ καὶ οἱ Ἀθηναῖοι ἅμα τῆς Δεκε-
λείας τῷ τειχισμῷ καὶ τοῦ ἦρος εὐθὺς
ἀρχομένου περί τε Πελοπόννησον
ναῦς τριάκοντα ἔστειλαν καὶ Χαρι-
κλέα τὸν Ἀπολλοδώρου ἄρχοντα, ᾧ
εἴρητο καὶ ἐς Ἄργος ἀφικομένῳ κατὰ
τὸ ξυμμαχικὸν παρακαλεῖν Ἀργείων
2 [τε] ὁπλίτας ἐπὶ τὰς ναῦς, καὶ τὸν
Δημοσθένη ἐς τὴν Σικελίαν, ὥσπερ
ἔμελλον, ἀπέστελλον ἑξήκοντα μὲν
ναυσὶν Ἀθηναίων καὶ πέντε Χίαις, ὁπλίταις δὲ ἐκ
καταλόγου Ἀθηναίων διακοσίοις καὶ χιλίοις, καὶ

'We read with amazement—that while this important work was actually going on—the A. sent out, not only a fleet of 30 triremes to annoy the coasts of Pel., but also the great armament which they had resolved upon under Demosth.'

αὐτὸς ἀφ' ἑαυτοῦ τὰ πολλὰ τεχνᾶται ὁ πόλεμος i. 122.—*προμισθωσάμενοι* M.

5. *αὐτοῖς* B: the rest omit it.—*πρῶτον*] all but B have *πρότερον*.—*τὰς* before *ὁλκάδας* om. M.

20 1. *τῆς* B only.—*τε* after *περί* B only.—[*τε*] edd., after Reiske.

νησιωτῶν ὅσοις ἑκασταχόθεν οἷόν τ' ἦν πλείστοις χρήσασθαι, καὶ ἐκ τῶν ἄλλων ξυμμάχων τῶν ὑπηκόων, εἴ ποθέν τι εἶχον ἐπιτήδειον ἐς τὸν πόλεμον, ξυμπορίσαντες. εἴρητο δ' αὐτῷ πρῶτον μετὰ τοῦ Χαρικλέους ἅμα περιπλέοντα ξυστρατεύεσθαι περὶ τὴν Λακωνικήν. 3 καὶ ὁ μὲν Δημοσθένης ἐς τὴν Αἴγιναν πλεύσας τοῦ στρατεύματός τε εἴ τι ὑπελέλειπτο περιέμενε καὶ τὸν Χαρικλέα τοὺς Ἀργείους παραλαβεῖν.

'The two fleets joined at Aegina.'

21 Ἐν δὲ τῇ Σικελίᾳ ὑπὸ τοὺς αὐτοὺς χρόνους τούτου τοῦ ἦρος καὶ ὁ Γύλιππος ἧκεν ἐς τὰς Συρακούσας, ἄγων ἀπὸ τῶν πόλεων ὧν ἔπεισε στρατιὰν ὅσην ἑκασταχόθεν πλείστην ἐδύνατο. 2 καὶ ξυγκαλέσας τοὺς Συρακοσίους ἔφη χρῆναι πληροῦν ναῦς ὡς δύνανται πλείστας καὶ ναυμαχίας ἀπόπειραν λαμβάνειν· ἐλπίζειν γὰρ ἀπ' αὐτοῦ τι ἔργον ἄξιον τοῦ κινδύνου ἐς τὸν πόλεμον κατεργάσεσθαι. 3 ξυνανέπειθε δὲ καὶ ὁ Ἑρμοκράτης οὐχ ἥκιστα, τοῦ ταῖς ναυσὶ μὴ ἀθυμεῖν ἐπιχειρῆσαι, πρὸς τοὺς Ἀθηναίους λέγων οὐδὲ ἐκείνους πάτριον τὴν ἐμπειρίαν οὐδὲ ἀίδιον τῆς θαλάσσης

'Gylippus returned to Syr. early in the spring—with fresh reinforcements from the interior.—It was his first care, in conjunction with Hermokrates, to inspire the Syr. with courage for fighting the A. on shipboard.—"The A. (said H.) have not been always eminent at sea as they now are: they were once

2. *ποθέν τει* M pr., error for *π. τι*; *ποθέν τοι* m.
3. *ὑπελέλειπτο*] *ὑπελείπετο* MSS.; cor. Sta.

21 2. *κατεργάσασθαι* MSS.
3. *ξυνανέπειθε δὲ καὶ ὁ Ἑ. οὐχ ἥκιστα τοῦ ταῖς ναυσὶ μὴ ἀθυμεῖν ἐπιχειρήσειν πρὸς τοὺς Ἀθηναίους, λέγων οὐδὲ ἐκείνους* Vulg.; *ἐπιχειρῆσαι* Dobree; *οὐχ ἥκιστ' αὐτοὺς* Sta.; *οὐχ ἥκιστα τὸ* Kr.; M omits *τοῦ* and gives *ξυνέπειθε* and *ἐκείνοις*; [*ἐπιχειρήσειν*] Sta., Cl., Hw.

ἔχειν, ἀλλ' ἠπειρώτας μᾶλλον τῶν
Συρακοσίων ὄντας καὶ ἀναγκασθέν-
τας ὑπὸ Μήδων ναυτικοὺς γενέσθαι.
καὶ πρὸς ἄνδρας τολμηρούς, οἵους καὶ
Ἀθηναίους, τοὺς ἀντιτολμῶντας χα-
λεπωτάτους ἂν [αὐτοῖς] φαίνεσθαι·
ᾧ γὰρ ἐκεῖνοι τοὺς πέλας, οὐ δυνάμει
ἔστιν ὅτε προύχοντες, τῷ δὲ θράσει ἐπιχειροῦν-
τες, καταφοβοῦσι, καὶ σφᾶς ἂν τὸ αὐτὸ ὁμοίως
4 τοῖς ἐναντίοις ὑποσχεῖν. καὶ Συρακοσίους εὖ
εἰδέναι ἔφη τῷ τολμῆσαι ἀπροσδοκήτως πρὸς τὸ
Ἀθηναίων ναυτικὸν ἀντιστῆναι πλέον τι, διὰ τὸ
τοιοῦτον ἐκπλαγέντων αὐτῶν, περιγενησομένους
ἢ Ἀθηναίους τῇ ἐπιστήμῃ τὴν Συρακοσίων
ἀπειρίαν βλάψοντας. ἰέναι οὖν ἐκέλευεν ἐς τὴν
5 πεῖραν τοῦ ναυτικοῦ καὶ μὴ ἀποκνεῖν. καὶ οἱ
μὲν Συρακόσιοι, τοῦ τε Γυλίππου καὶ Ἑρμο-
κράτους καὶ εἴ του ἄλλου πειθόντων, ὥρμηντό τε
22 ἐς τὴν ναυμαχίαν καὶ τὰς ναῦς ἐπλήρουν. Ὁ δὲ
Γύλιππος, ἐπειδὴ παρεσκεύαστο τὸ
ναυτικόν, ἀγαγὼν ὑπὸ νύκτα πᾶσαν
τὴν στρατιὰν τὴν πεζὴν αὐτὸς μὲν τοῖς
ἐν τῷ Πλημμυρίῳ τείχεσι κατὰ γῆν
ἔμελλε προσβαλεῖν, αἱ δὲ τριήρεις
τῶν Συρακοσίων ἅμα καὶ ἀπὸ ξυνθή-
ματος πέντε μὲν καὶ τριάκοντα ἐκ
τοῦ μεγάλου λιμένος ἐπέπλεον, αἱ δὲ

landsmen. *They* have often by their audacity daunted enemies of greater real force than themselves, and they must now be taught that others can play the same game with them."'

'Gylippus marched out his land-force secretly by night, over Epipolae and round by the right bank of the Anapus, to the neighbourhood of the fort of Plemmyrium. With the first dawn, the Syr. fleet sailed out.

3. ἂν [αὐτοῖς] Badham, Hw.; some edd. omit ἂν and retain αὐτοῖς, others omit both; καὶ αὐτοὺς Cl.

4. τι B only.—περιγενησομένους B; the rest περιεσομένους.

22 1. παρεσκευάσατο M.

—The A., though unprepared,—completely defeated them.'

πέντε καὶ τεσσαράκοντα ἐκ τοῦ ἐλάσσονος, οὗ ἦν καὶ τὸ νεώριον αὐτοῖς, [καὶ] περιέπλεον, βουλόμενοι πρὸς τὰς ἐντὸς προσμεῖξαι καὶ ἅμα ἐπιπλεῖν τῷ Πλημμυρίῳ, ὅπως οἱ Ἀθηναῖοι ἀμφοτέρωθεν
2 θορυβῶνται. οἱ δ' Ἀθηναῖοι διὰ τάχους ἀντιπληρώσαντες ἑξήκοντα ναῦς ταῖς μὲν πέντε καὶ εἴκοσι πρὸς τὰς πέντε καὶ τριάκοντα τῶν Συρακοσίων τὰς ἐν τῷ μεγάλῳ λιμένι ἐναυμάχουν, ταῖς δ' ἐπιλοίποις ἀπήντων ἐπὶ τὰς ἐκ τοῦ
3 νεωρίου περιπλεούσας. καὶ εὐθὺς πρὸ τοῦ στόματος τοῦ μεγάλου λιμένος ἐναυμάχουν, καὶ ἀντεῖχον ἀλλήλοις ἐπὶ πολύ, οἱ μὲν βιάσασθαι
23 βουλόμενοι τὸν ἔσπλουν, οἱ δὲ κωλύειν. ἐν τούτῳ δὲ ὁ Γύλιππος, τῶν ἐν τῷ Πλημμυρίῳ Ἀθηναίων πρὸς τὴν θάλασσαν ἐπικαταβάντων καὶ τῇ ναυμαχίᾳ τὴν γνώμην προσεχόντων, φθάνει προσπεσὼν ἅμα τῇ ἕῳ αἰφνιδίως τοῖς τείχεσι, καὶ αἱρεῖ τὸ μέγιστον πρῶτον, ἔπειτα δὲ καὶ τὰ ἐλάσσω δύο, οὐχ ὑπομεινάντων τῶν φυλάκων, ὡς εἶδον τὸ μέγιστον ῥᾳδίως ληφθέν. καὶ ἐκ μὲν τοῦ πρώτου ἁλόντος χαλεπῶς οἱ ἄνθρωποι, ὅσοι καὶ ἐς τὰ πλοῖα καὶ ὁλκάδα τινὰ κατέφυγον, ἐς τὸ στρατόπεδον ἐξεκομίζοντο· τῶν γὰρ Συρακοσίων ταῖς ἐν τῷ μεγάλῳ

'But this victory was more than counterbalanced by the irreparable loss of Plemmyrium. During the first excitement, the garrison went to the water's edge, little suspecting the presence of their enemy on the land-side. Gylippus at-
2 tacked the forts, and captured them after a feeble resistance.'

'The garrison sought safety as they could, and rowed across the

1. [καὶ] Bek. 2. τὰς δ' ἐπιλοίπους M ; ταῖς δ' ἐπιλοίπαις T.

λιμένι ναυσὶ κρατούντων τῇ ναυμαχίᾳ ὑπὸ τριήρους μιᾶς καὶ εὖ πλεούσης ἐπεδιώκοντο· ἐπειδὴ δὲ τὰ δύο τειχίσματα ἡλίσκετο, ἐν τούτῳ καὶ οἱ Συρακόσιοι ἐτύγχανον ἤδη νικώμενοι, καὶ οἱ ἐξ
3 αὐτῶν φεύγοντες ῥᾷον παρέπλευσαν. αἱ γὰρ τῶν Συρακοσίων αἱ πρὸ τοῦ στόματος νῆες ναυμαχοῦσαι, βιασάμεναι τὰς τῶν Ἀθηναίων ναῦς οὐδενὶ κόσμῳ ἐσέπλεον, καὶ ταραχθεῖσαι περὶ ἀλλήλας παρέδοσαν τὴν νίκην τοῖς Ἀθηναίοις. ταύτας τε γὰρ ἔτρεψαν καὶ ὑφ' ὧν τὸ
4 πρῶτον ἐνικῶντο ἐν τῷ λιμένι. καὶ ἕνδεκα μὲν ναῦς τῶν Συρακοσίων κατέδυσαν, καὶ τοὺς πολλοὺς τῶν ἀνθρώπων ἀπέκτειναν, πλὴν ὅσον ἐκ τριῶν νεῶν οὓς ἐζώγρησαν· τῶν δὲ σφετέρων τρεῖς νῆες διεφθάρησαν. τὰ δὲ ναυάγια ἀνελκύσαντες τῶν Συρακοσίων, καὶ τροπαῖον ἐν τῷ νησιδίῳ στήσαντες τῷ πρὸ τοῦ Πλημμυρίου, ἀνεχώρησαν ἐς τὸ ἑαυτῶν στρατόπεδον.

Great Harbour to the land-camp of N. on the other side.'

24 Οἱ δὲ Συρακόσιοι κατὰ μὲν τὴν ναυμαχίαν οὕτως ἐπεπράγεσαν, τὰ δ' ἐν τῷ Πλημμυρίῳ τείχη εἶχον καὶ τροπαῖα ἔστησαν αὐτῶν τρία. καὶ τὸ μὲν ἕτερον τοῖν δυοῖν τειχοῖν τοῖν ὕστερον ληφθέντοιν κατέβαλον, τὰ δὲ
2 δύο ἐπισκευάσαντες ἐφρούρουν. ἄνθρωποι δ' ἐν τῶν τειχῶν τῇ ἁλώσει ἀπέθανον καὶ ἐζωγρήθησαν πολλοί,

'This well-concerted surprise was no less productive to the captors than fatal as a blow to the A. Not only were many men slain, and many made prisoners—but there were vast stores of every kind, and even a large stock of

23 2. οἱ before ἐξ om. M. 4. νη†σιδιωι M.

money found within the fort.'

καὶ χρήματα πολλὰ τὰ ξύμπαντα ἑάλω· ἅτε γὰρ ταμιείῳ χρωμένων τῶν Ἀθηναίων τοῖς τείχεσι πολλὰ μὲν ἐμπόρων χρήματα καὶ σῖτος ἐνῆν, πολλὰ δὲ καὶ τῶν τριηράρχων, ἐπεὶ καὶ ἱστία τεσσαράκοντα τριήρων καὶ τἆλλα σκεύη ἐγκατελήφθη, καὶ τριήρεις

3 ἀνειλκυσμέναι τρεῖς. μέγιστον δὲ καὶ ἐν τοῖς πρῶτον ἐκάκωσε τὸ στράτευμα τῶν Ἀθηναίων ἡ τοῦ Πλημμυρίου λῆψις· οὐ γὰρ ἔτι οὐδ᾽ οἱ ἔσπλοι ἀσφαλεῖς ἦσαν [τῆς ἐπαγωγῆς] τῶν ἐπιτηδείων (οἱ γὰρ Συρακόσιοι ναυσὶν αὐτόθι ἐφορμοῦντες ἐκώλυον, καὶ διὰ μάχης ἤδη ἐγίγνοντο αἱ ἐσκομιδαί), ἔς τε τἆλλα κατάπληξιν παρέσχε καὶ ἀθυμίαν τῷ στρατεύματι.

'The Syr. were now masters of the mouth of the harbour on both sides, so that not a single storeship could enter without a convoy and a battle.'

25 Μετὰ δὲ τοῦτο ναῦς τε ἐκπέμπουσι δώδεκα οἱ Συρακόσιοι καὶ Ἀγάθαρχον ἐπ᾽ αὐτῶν Συρακόσιον ἄρχοντα. καὶ αὐτῶν μία μὲν ἐς Πελοπόννησον ᾤχετο, πρέσβεις ἄγουσα, οἵπερ τά τε σφέτερα φράσουσιν ὅτι ἐν ἐλπίσιν εἰσὶ καὶ τὸν ἐκεῖ πόλεμον ἔτι μᾶλλον ἐποτρυνοῦσι γίγνεσθαι·

'Their position was so much improved—that they began even to assume the aggressive at sea.'

24 2. ἅτε B only, Bek., Hw.; the rest ὥστε; ὥσπερ Josephus 18, 9, 1, Sta., Hu., Cl.—τῶν B only; the rest om.

3. μέγιστόν τε M, Sta., Cl.—τὸ στράτευμα τῶν BM; the rest τὸ σ. τὸ τῶν.—οἱ before ἔσπλοι om. B, Cl.—[τῆς ἐπαγωγῆς] Pp.—τὰ ἄλλα MSS., except G.—παρεῖχε M.

25 1. οἵπερ CAFGM, Hu.; ὅπως B, Kr., Cl., Sta., Bh., Hw., Sitz.; ὥσπερ E. See *M.T.* 565, 572; on the other side M. L. Earle in *Clas. Rev.* vi. 93.—φράσωσιν . . ἐποτρύνωσι MSS. 'Subjunctivus post ὅς. οἵπερ . . φράσωσιν . . καὶ ἐποτρύνωσι. Vix dubium quin legendum—σουσιν—νοῦσι.' Dobree.—τε after τά B only.

αἱ δὲ ἕνδεκα νῆες πρὸς τὴν Ἰταλίαν ἔπλευσαν,
πυνθανόμεναι πλοῖα τοῖς Ἀθηναίοις χρημάτων
2 γέμοντα προσπλεῖν. καὶ τῶν τε πλοίων ἐπιτυ-
χοῦσαι τὰ πολλὰ διέφθειραν καὶ ξύλα ναυπηγή-
σιμα ἐν τῇ Καυλωνιάτιδι κατέκαυσαν, ἃ τοῖς
3 Ἀθηναίοις ἑτοῖμα ἦν. ἔς τε Λοκροὺς μετὰ ταῦτα
ἦλθον, καὶ ὁρμουσῶν αὐτῶν κατέπλευσε μία
τῶν ὁλκάδων τῶν ἀπὸ Πελοποννήσου ἄγουσα
Θεσπιέων ὁπλίτας· καὶ ἀναλαβόντες αὐτοὺς οἱ
Συρακόσιοι ἐπὶ τὰς ναῦς παρέπλεον ἐπ' οἴκου.
4 φυλάξαντες δ' αὐτοὺς οἱ Ἀθηναῖοι εἴκοσι ναυσὶ
πρὸς τοῖς Μεγάροις, μίαν μὲν ναῦν λαμβάνουσιν
αὐτοῖς ἀνδράσι, τὰς δ' ἄλλας οὐκ ἐδυνήθησαν,
ἀλλ' ἀποφεύγουσιν ἐς τὰς Συρακούσας.
5 Ἐγένετο δὲ καὶ περὶ τῶν σταυρῶν ἀκρο-
βολισμὸς ἐν τῷ λιμένι, οὓς οἱ Συρα-
κόσιοι πρὸ τῶν παλαιῶν νεωσοίκων
κατέπηξαν ἐν τῇ θαλάσσῃ, ὅπως αὐ-
τοῖς αἱ νῆες ἐντὸς ὁρμοῖεν καὶ οἱ
Ἀθηναῖοι ἐπιπλέοντες μὴ βλάπτοιεν
6 ἐμβάλλοντες. προσαγαγόντες γὰρ
ναῦν μυριοφόρον αὐτοῖς οἱ Ἀθηναῖοι,
πύργους τε ξυλίνους ἔχουσαν καὶ
παραφράγματα, ἔκ τε τῶν ἀκάτων
ὤνευον ἀναδούμενοι τοὺς σταυροὺς
καὶ ἀνεῖλκον, καὶ κατακολυμβῶντες

'Since the loss of Plemmyrium, the A. naval station was in the N. W. interior corner of the harbour.—As the two stations were not far apart, each party watched for opportunities of occasional attack—daily skirmishes took place—the A. formed the plan of breaking through the outworks of the

1. *χρημάτων γέμοντα* B only; the rest *γέμ. χρημ.*
2. *ἕτοιμα* M. 4. *ἠδυνήθησαν* M. 5. *ἐντὸς* M.
6. *ἀνεῖλκον* Widmann, cf. ii. 76, 4, where Rutherford made the same alteration; *ἀνέσπων* Cl., Hw., from the schol.; *ἀνέκλων* MSS.

Syr. dockyard—but they gained little by it.'

ἐξέπριον. οἱ δὲ Συρακόσιοι ἀπὸ τῶν
νεωσοίκων ἔβαλλον· οἱ δ' ἐκ τῆς
ὁλκάδος ἀντέβαλλον· καὶ τέλος τοὺς πολλοὺς
7 τῶν σταυρῶν ἀνεῖλον οἱ Ἀθηναῖοι. χαλεπωτάτη
δ' ἦν τῆς σταυρώσεως ἡ κρύφιος· ἦσαν γὰρ τῶν
σταυρῶν οὓς οὐχ ὑπερέχοντας τῆς θαλάσσης
κατέπηξαν, ὥστε δεινὸν ἦν προσπλεῦσαι, μὴ οὐ
προιδών τις ὥσπερ περὶ ἕρμα περιβάλῃ τὴν ναῦν.
ἀλλὰ καὶ τούτους κολυμβηταὶ δυόμενοι ἐξέπριον
μισθοῦ. ὅμως δ' αὖθις οἱ Συρακόσιοι ἐσταύρω-
8 σαν. πολλὰ δὲ καὶ ἄλλα πρὸς ἀλλήλους, οἷον
εἰκὸς τῶν στρατοπέδων ἐγγὺς ὄντων καὶ ἀντι-
τεταγμένων, ἐμηχανῶντο καὶ ἀκροβολισμοῖς καὶ
πείραις παντοίαις ἐχρῶντο.
9 Ἔπεμψαν δὲ καὶ ἐς τὰς πόλεις πρέσβεις οἱ
Συρακόσιοι Κορινθίων καὶ Ἀμπρα-
κιωτῶν καὶ Λακεδαιμονίων, ἀγγέλ-
λοντας τήν τε τοῦ Πλημμυρίου
λῆψιν καὶ τῆς ναυμαχίας πέρι ὡς
οὐ τῇ τῶν πολεμίων ἰσχύι μᾶλλον ἢ
τῇ σφετέρᾳ ταραχῇ ἡσσηθεῖεν, τά
τε ἄλλα [αὖ] δηλώσοντας ὅτι ἐν
ἐλπίσιν εἰσί, καὶ ἀξιώσοντας ξυμ-
βοηθεῖν ἐπ' αὐτοὺς καὶ ναυσὶ καὶ πεζῷ, ὡς καὶ
τῶν Ἀθηναίων προσδοκίμων ὄντων ἄλλῃ στρατιᾷ,
καί, ἢν φθάσωσιν αὐτοὶ πρότερον διαφθείραντες
τὸ παρὸν στράτευμα αὐτῶν, διαπεπολεμησόμενον.
καὶ οἱ μὲν ἐν τῇ Σικελίᾳ ταῦτα ἔπρασσον.

'Envoys went from Syr.—to visit the cities in the interior. They made known the prodigious improvement in Syracusan affairs—they strenuously pleaded for further aid to Syr. without delay.'

9. [αὖ] omitted by BCM.—διαπεπολεμησόμενον B only ; the rest διαπολεμησόμενον.

26 Ὁ δὲ Δημοσθένης, ἐπεὶ ξυνελέγη αὐτῷ τὸ στράτευμα ὃ ἔδει ἔχοντα ἐς τὴν Σικελίαν βοηθεῖν, ἄρας ἐκ τῆς Αἰγίνης καὶ πλεύσας πρὸς τὴν Πελοπόννησον τῷ τε Χαρικλεῖ καὶ ταῖς τριάκοντα ναυσὶ τῶν Ἀθηναίων ξυμμίσγει, καὶ παραλαβόντες τῶν Ἀργείων ὁπλίτας ἐπὶ τὰς ναῦς ἔπλεον 2 ἐς τὴν Λακωνικήν· καὶ πρῶτον μὲν τῆς Ἐπιδαύρου τι τῆς Λιμηρᾶς ἐδῄωσαν, ἔπειτα σχόντες ἐς τὰ καταντικρὺ Κυθήρων τῆς Λακωνικῆς, ἔνθα τὸ ἱερὸν τοῦ Ἀπόλλωνός ἐστι, τῆς τε γῆς ἔστιν ἃ ἐδῄωσαν καὶ ἐτείχισαν ἰσθμῶδές τι χωρίον, ἵνα δὴ οἵ τε Εἵλωτες [τῶν Λακεδαιμονίων] αὐτόσε αὐτομολῶσι καὶ ἅμα λῃσταὶ ἐξ αὐτοῦ, ὥσπερ ἐκ τῆς Πύλου, ἁρπαγὴν ποιῶνται. 3 καὶ ὁ μὲν Δημοσθένης εὐθὺς ἐπειδὴ ξυγκατέλαβε τὸ χωρίον παρέπλει ἐπὶ τῆς Κερκύρας, ὅπως καὶ τῶν ἐκεῖθεν ξυμμάχων παραλαβὼν τὸν ἐς τὴν Σικελίαν πλοῦν ὅτι τάχιστα ποιῆται· ὁ δὲ Χαρικλῆς περιμείνας ἕως τὸ χωρίον ἐξετείχισε καὶ καταλιπὼν φυλακὴν αὐτοῦ ἀπεκομίζετο καὶ αὐτὸς ὕστερον ταῖς τριάκοντα ναυσὶν ἐπ' οἴκου καὶ οἱ Ἀργεῖοι ἅμα.

'The fleets [of Demosthenes and Charikles] joined at Aegina, inflicted some devastations on the coasts of Laconia, and established a strong post on the island of Kythêra to encourage desertion among the Helots. From hence Charikles returned, while D. conducted his armament round Pel. to Korkyra.'

27 Ἀφίκοντο δὲ καὶ [τῶν] Θρᾳκῶν τῶν μαχαι-

26 1. ἐς om. M.
2. τί for τι M twice.—κατ' ἀντικρὺ M.—[τῶν Λακ.] Hw.—ἅμα B only; the rest omit.
3. ἐπέπλει M.—ἕως B only; the rest ὡς.

27 1. [τῶν] om. BG.

'There had been engaged on hire 1500 peltasts from Thrace;—but these men did not arrive in time.'

*ροφόρων τοῦ Διακοῦ γένους ἐς τὰς Ἀθήνας
πελτασταὶ τοῦ αὐτοῦ θέρους τούτου
τριακόσιοι καὶ χίλιοι, οὓς ἔδει τῷ
Δημοσθένει ἐς τὴν Σικελίαν ξυμ-
2 πλεῖν. οἱ δ' Ἀθηναῖοι, ὡς ὕστερον
ἧκον, διενοοῦντο αὐτοὺς πάλιν ὅθεν ἦλθον [ἐς
Θρᾴκην] ἀποπέμπειν. τὸ γὰρ ἔχειν πρὸς τὸν
ἐκ τῆς Δεκελείας πόλεμον αὐτοὺς πολυτελὲς
ἐφαίνετο· δραχμὴν γὰρ τῆς ἡμέρας ἕκαστος
3 ἐλάμβανον. ἐπειδὴ γὰρ ἡ Δεκέλεια τὸ μὲν
πρῶτον ὑπὸ πάσης τῆς στρατιᾶς ἐν τῷ θέρει*

'The A. now underwent the fatal experience of a hostile garrison within 15 miles of their city; an experience peculiarly painful this summer,* as well from its novelty, as from the extraordinary vigour which Agis displayed.—No part of Attica was secure or could be rendered productive.'

*τούτῳ τειχισθεῖσα, ὕστερον δὲ φρου-
ραῖς ἀπὸ τῶν πόλεων κατὰ διαδοχὴν
χρόνου ἐπιούσαις τῇ χώρᾳ ἐπῳκεῖτο,
πολλὰ ἔβλαπτε τοὺς Ἀθηναίους, καὶ
ἐν τοῖς πρῶτον χρημάτων τ' ὀλέθρῳ
καὶ ἀνθρώπων φθορᾷ ἐκάκωσε τὰ
4 πράγματα. πρότερον μὲν γὰρ βρα-
χεῖαι γιγνόμεναι αἱ ἐσβολαὶ τὸν ἄλ-
λον χρόνον τῆς γῆς ἀπολαύειν οὐκ
ἐκώλυον· τότε δὲ ξυνεχῶς ἐπικαθη-
μένων, καὶ ὁτὲ μὲν καὶ πλειόνων
ἐπιόντων, ὁτὲ δ' ἐξ ἀνάγκης τῆς ἴσης
φρουρᾶς καταθεούσης τε τὴν χώραν καὶ λῃστείας
ποιουμένης, βασιλέως τε παρόντος τοῦ τῶν Λα-
κεδαιμονίων Ἄγιδος, ὃς οὐκ ἐκ παρέργου τὸν πόλε-*

1. *τοῦ αὐ. θέρους τ.* B only; the rest *ἐν τῷ αὐτῷ θ. τ.*
2. [*ἐς Θρᾴκην*] Bothe, Hw.—*ἐλάμβανον* B; the rest *ἐλάμβανε(ν).*
3. *ἀπὸ* B only; the rest *ὑπὸ.*—*πρῶτον* before *χρημάτων* Bekker; *πρώτοις* MSS.; *πρώτῃ* Dobree, Hw.

μον ἐποιεῖτο, μεγάλα οἱ Ἀθηναῖοι ἐβλάπτοντο.
5 τῆς τε γὰρ χώρας ἁπάσης ἐστέρηντο, καὶ ἀνδραπόδων πλέον ἢ δύο μυριάδες ηὐτομολήκεσαν, καὶ τούτων τὸ πολὺ μέρος χειροτέχναι, πρόβατά τε ἀπωλώλει πάντα καὶ ὑποζύγια· ἵπποι τε, ὁσημέραι ἐξελαυνόντων τῶν ἱππέων, πρός τε τὴν Δεκέλειαν καταδρομὰς ποιουμένων καὶ κατὰ τὴν χώραν φυλασσόντων, οἱ μὲν ἀπεχωλοῦντο ἐν γῇ ἀποκρότῳ τε καὶ ξυνεχῶς ταλαιπωροῦντες, οἱ δ' ἐτιτρώσκοντο.
28 ἥ τε τῶν ἐπιτηδείων παρακομιδὴ ἐκ τῆς Εὐβοίας, πρότερον ἐκ τοῦ Ὠρωποῦ κατὰ γῆν διὰ τῆς Δεκελείας θάσσων οὖσα, περὶ Σούνιον κατὰ θάλασσαν πολυτελὴς ἐγίγνετο· τῶν τε πάντων ὁμοίως ἐπακτῶν ἐδεῖτο ἡ πόλις, καὶ ἀντὶ τοῦ πόλις εἶναι
2 φρούριον κατέστη. πρὸς γὰρ τῇ ἐπάλξει τὴν μὲν ἡμέραν κατὰ διαδοχὴν οἱ Ἀθηναῖοι φυλάσσοντες, τὴν δὲ νύκτα καὶ ξύμπαντες πλὴν τῶν ἱππέων, οἱ μὲν ἐφ' ὅπλοις που, οἱ δ' ἐπὶ τοῦ τείχους, καὶ θέρους καὶ
3 χειμῶνος ἐταλαιπωροῦντο. μάλιστα δ' αὐτοὺς ἐπίεζεν ὅτι δύο πολέμους ἅμα εἶχον, καὶ ἐς

'So terrible a loss was further aggravated by the increased cost and difficulty of import from Euboea.—A. was reduced to the condition of something like a military post.'

5. τὸ πολὺ B ; the rest om. τὸ.—ἀπωλώλει πάντα B only ; π. ἀπολώλει CM.—ὑποζύγια] B only has ζεύγη ; cf. Herod. ix. 39 λαμβάνουσι ὑποζύγιά τε πεντακόσια, καὶ ἀνθρώπους οἳ εἵποντο τοῖσι ζεύγεσι.

28 1. θᾶσσον GM, Krüger, Classen, Böhme, Sitz. ; θᾶσσον ἰοῦσα Badham.

2. ἐφ' ὅ. που B, Cl., Sta., Bh., Hw., Sitz.; the other MSS. ἐφ' ὅ. ποιούμενοι, for which πονούμενοι Kr., πολούμενοι Rauchenstein, κοιμώμενοι Mül.-Str. See Appendix II.

φιλονικίαν καθέστασαν τοιαύτην ἣν πρὶν γενέσθαι ἠπίστησεν ἄν τις ἀκούσας, τό γ' ἄν, αὐτοὺς πολιορκουμένους ἐπιτειχισμῷ ὑπὸ Πελοποννησίων, μηδ' ὣς ἀποστῆναι ἐκ Σικελίας, ἀλλὰ ἐκεῖ Συρακούσας τῷ αὐτῷ τρόπῳ ἀντιπολιορκεῖν, πόλιν οὐδὲν ἐλάσσω αὐτήν γε καθ' αὑτὴν τῆς Ἀθηναίων, καὶ τὸν παράλογον τοσοῦτον ποιῆσαι τοῖς Ἕλλησι τῆς δυνάμεως καὶ τόλμης, ὅσον <οἱ μὲν> κατ' ἀρχὰς τοῦ πολέμου, οἱ μὲν ἐνιαυτόν, οἱ δὲ δύο, οἱ δὲ τριῶν γε ἐτῶν οὐδεὶς πλείω χρόνον, ἐνόμιζον περιοίσειν αὐτούς, εἰ οἱ Πελοποννήσιοι ἐσβάλοιεν ἐς τὴν χώραν, οἱ δὲ ἔτει ἑπτακαιδεκάτῳ μετὰ τὴν πρώτην ἐσβολὴν ἦλθον ἐς Σικελίαν, ἤδη τῷ πολέμῳ κατὰ πάντα τετρυχωμένοι, καὶ πόλεμον οὐδὲν ἐλάσσω προσανείλοντο τοῦ πρότερον ὑπάρχοντος ἐκ Πελοποννήσου.

'The attacks from Dekeleia—brought the finances of A. into positive

4 δι' ἃ καὶ τότε ὑπό τε τῆς Δεκελείας πολλὰ βλαπ-

3. MSS. have *ἣν πρὶν γενέσθαι ἠπίστησεν ἄν τις ἀκούσας. τὸ γὰρ αὐτοὺς πολιορκουμένους ἐπιτειχισμῷ ὑπὸ Πελ. μηδ' ὣς ἀποστῆναι . . . καὶ τὸν παράλογον τοσοῦτον ποιῆσαι . . . ὅσον κατ' ἀρχὰς τοῦ π. . . . ἐς τὴν χώραν· ὥστε ἔτει κ.τ.λ.* For *γὰρ* Bothe reads *γε*, Badham *γ'*, Sitz. *καὶ*; Sta. corrects *γὰρ αὐτοὺς* to *παρ' αὐτοῖς*; Shil. on i. 25 proposes to render *γὰρ* 'namely'; Holden makes the infins. *exclamatory*, which few will consider appropriate either to *γὰρ* or to the context or to the author; Cl. supposes an anacoluthon, the verb to *τὸ γὰρ κ.τ.λ.* not being inserted.—*αὐτήν γε*] all the best MSS. have *αὐτήν τε*. —*ἐποίησε* for *ποιῆσαι* Pluygers.—For *ὅσον*, Badham, Hu., Madvig read *ὅσοι*; Sitz. *οἵπερ*; Sta. and others make only *ὥστε* correlative to *τοσοῦτον*, and render *ὅσον* 'inasmuch as.'—<*οἱ μὲν*> has dropped out in consequence of (*a*) *οἱ μὲν* following, (*b*) the resemblance of ΟϹΟΝΚΑΤ to ΟϹΟΝΟΙΜΕΝΚΑΤ. See note. —*οἱ δὲ*] MSS. *ὥστε*; Cl. *ὅμως δέ*. My argument will be found in *Class. Rev.* vi. (1892), p. 303 f.

4. *διὸ M.—τε* B only; the rest omit.

τούσης καὶ τῶν ἄλλων ἀναλωμάτων μεγάλων προσπιπτόντων ἀδύνατοι ἐγένοντο τοῖς χρήμασι. καὶ τὴν εἰκοστὴν ὑπὸ τοῦτον τὸν χρόνον τῶν κατὰ θάλασσαν ἀντὶ τοῦ φόρου τοῖς ὑπηκόοις ἐπέθεσαν, πλείω νομίζοντες ἂν σφίσι χρήματα οὕτω προσιέναι. αἱ μὲν γὰρ δαπάναι οὐχ ὁμοίως καὶ πρίν, ἀλλὰ πολλῷ μείζους καθέστασαν, ὅσῳ καὶ μείζων ὁ πόλεμος ἦν, αἱ δὲ πρόσοδοι ἀπώλλυντο.

embarrassment. With a view of increasing her revenues, she altered the principle on which her subject-allies had hitherto been assessed.—She now required from them payment of a duty of 5 p. c. on all imports and exports by sea.'

29 Τοὺς οὖν Θρᾷκας τοὺς τῷ Δημοσθένει ὑστερήσαντας, διὰ τὴν παροῦσαν ἀπορίαν τῶν χρημάτων οὐ βουλόμενοι δαπανᾶν εὐθὺς ἀπέπεμπον, προστάξαντες κομίσαι αὐτοὺς Διειτρέφει καὶ εἰπόντες ἅμα ἐν τῷ παράπλῳ (ἐπορεύοντο γὰρ δι' Εὐρίπου) καὶ τοὺς πολεμίους, ἤν τι δύνηται,
2 ἀπ' αὐτῶν βλάψαι. ὁ δὲ ἔς τε τὴν Ταναγραίαν ἀπεβίβασεν αὐτοὺς καὶ ἁρπαγήν τινα ἐποιήσατο διὰ τάχους, καὶ ἐκ Χαλκίδος τῆς Εὐβοίας ἀφ' ἑσπέρας διέπλευσε τὸν Εὔριπον καὶ ἀποβιβάσας ἐς τὴν Βοιωτίαν ἦγεν αὐτοὺς ἐπὶ Μυκαλησσόν.
3 καὶ τὴν μὲν νύκτα λαθὼν πρὸς τῷ Ἑρμαίῳ ηὐλίσατο (ἀπέχει δὲ τῆς Μυκαλησσοῦ ἑκκαίδεκα μάλιστα σταδίους), ἅμα δὲ τῇ ἡμέρᾳ τῇ πόλει

'The A. placed the Thracian mercenaries under the command of Diitrephês, to conduct them back—with instructions to do damage to the Bœotians, as opportunity might occur.'

4. ἐπέθεσαν] MSS.; ἐποίησαν, cor. by Hw., Badham.

29 1. δύνηται B only; the rest δύνωνται.
2. τε B only; the rest omit.—Τάναγραν MSS.; cor. Cl.
3. ηὐλίσατο B only; ηὐλίζετο the rest, Hu.

προσέκειτο, οὔσῃ οὐ μεγάλῃ, καὶ αἱρεῖ ἀφυλάκτοις τε ἐπιπεσὼν καὶ ἀπροσδοκήτοις μὴ ἄν ποτέ τινα σφίσιν ἀπὸ θαλάσσης τοσοῦτον ἐπαναβάντα ἐπιθέσθαι, τοῦ τείχους ἀσθενοῦς ὄντος καὶ ἔστιν ᾗ καὶ πεπτωκότος, τοῦ δὲ βραχέος ᾠκοδομημένου, καὶ πυλῶν ἅμα διὰ τὴν ἄδειαν

4 'In his way through the Euripus—he marched up some distance from the sea to Mykalêssus.—Not only were all the houses, and even the temples, plundered—but the Thracians further manifested that raging thirst for blood which seemed inherent in their race.'

ἀνεῳγμένων. ἐσπεσόντες δὲ οἱ Θρᾷκες ἐς τὴν Μυκαλησσὸν τάς τε οἰκίας καὶ τὰ ἱερὰ ἐπόρθουν καὶ τοὺς ἀνθρώπους ἐφόνευον φειδόμενοι οὔτε πρεσβυτέρας οὔτε νεωτέρας ἡλικίας, ἀλλὰ πάντας ἑξῆς, ὅτῳ ἐντύχοιεν, καὶ παῖδας καὶ γυναῖκας κτείνοντες, καὶ προσέτι καὶ ὑποζύγια καὶ ὅσα ἄλλα ἔμψυχα ἴδοιεν. τὸ γὰρ γένος [τὸ τῶν Θρᾳκῶν], ὁμοῖα τοῖς μάλιστα τοῦ βαρβαρικοῦ, ἐν ᾧ ἂν θαρσήσῃ,
5 φονικώτατόν ἐστι. καὶ τότε ἄλλη τε ταραχὴ οὐκ ὀλίγη καὶ ἰδέα πᾶσα καθειστήκει ὀλέθρου, καὶ ἐπιπεσόντες διδασκαλείῳ παίδων, ὅπερ μέγιστον ἦν αὐτόθι καὶ ἄρτι ἔτυχον οἱ παῖδες ἐσεληλυθότες, κατέκοψαν πάντας· καὶ ξυμφορὰ τῇ πόλει πάσῃ, οὐδεμιᾶς ἥσσων, μᾶλλον ἑτέρας

30 ἀδόκητός τε ἐπέπεσεν αὕτη καὶ δεινή. οἱ δὲ

'The succour brought from Thebes—arrived only in time to avenge, not to

Θηβαῖοι αἰσθόμενοι ἐβοήθουν, καὶ καταλαβόντες προκεχωρηκότας ἤδη τοὺς Θρᾷκας οὐ πολὺ τήν τε λείαν

3. *οὐ* B only; the rest omit.—*τινα . . ἐπαναβάντας* M.
4. [*τὸ τῶν Θρᾳκῶν*] Sta.; *τὸ* om. B.
5. *καθεστήκει* M.

30 *1.* *Θρᾷκας προκεχωρηκότας* M.

ἀφείλοντο καὶ αὐτοὺς φοβήσαντες save, the inhabitants.'
καταδιώκουσιν ἐπὶ [τὸν Εὔριπον καὶ] τὴν θάλασ-
2 σαν, οὗ αὐτοῖς τὰ πλοῖα ἃ ἤγαγεν ὥρμει. καὶ
ἀποκτείνουσιν αὐτῶν ἐν τῇ ἐσβάσει τοὺς πλεί-
στους, οὔτε ἐπισταμένους νεῖν, τῶν τε ἐν τοῖς
πλοίοις, ὡς ἑώρων τὰ ἐν τῇ γῇ, ὁρμισάντων ἔξω
τοξεύματος τὰ πλοῖα, ἐπεὶ ἔν γε τῇ ἄλλῃ
ἀναχωρήσει οὐκ ἀτόπως οἱ Θρᾷκες πρὸς τὸ τῶν
Θηβαίων ἱππικόν, ὅπερ πρῶτον προσέκειτο,
προεκθέοντές τε καὶ ξυστρεφόμενοι ἐν ἐπιχωρίῳ
τάξει τὴν φυλακὴν ἐποιοῦντο, καὶ ὀλίγοι αὐτῶν
ἐν τούτῳ διεφθάρησαν. μέρος δέ τι καὶ ἐν τῇ
πόλει αὐτῇ δι' ἁρπαγὴν ἐγκαταληφθὲν ἀπώλετο.
οἱ δὲ ξύμπαντες τῶν Θρᾳκῶν πεντήκοντα καὶ
διακόσιοι ἀπὸ τριακοσίων καὶ χιλίων ἀπέθανον.
3 διέφθειραν δὲ καὶ τῶν Θηβαίων καὶ τῶν ἄλλων
οἳ ξυνεβοήθησαν ἐς εἴκοσι μάλιστα ἱππέας τε
καὶ ὁπλίτας ὁμοῦ καὶ Θηβαίων τῶν βοιωταρχῶν
Σκιρφώνδαν· τῶν δὲ Μυκαλησσίων μέρος τι
4 ἀπανηλώθη. τὰ μὲν κατὰ τὴν 'This scene was novel and revolting.'
Μυκαλησσὸν πάθει χρησαμένην
οὐδενὸς ὡς ἐπὶ μεγέθει τῶν κατὰ τὸν πόλεμον
ἧσσον ὀλοφύρασθαι ἀξίῳ τοιαῦτα ξυνέβη.

31 Ὁ δὲ Δημοσθένης τότε ἀποπλέων ἐπὶ τῆς
Κερκύρας μετὰ τὴν ἐκ τῆς Λακωνικῆς τείχισιν,

1. [καὶ τὴν θ.] Badham, Hw., Hu.; [τὸν Εὔριπον καὶ] Sta.
2. τοξεύματος Valla; τοῦ ζεύματος B; τοῦ ζεύγματος CAEFM.
—προσεκθέοντες M.—τε B only; the rest omit.—συστρεφόμενοι AEFM.
3. ἱππέας μάλιστα M.—τε om. M.
4. χρησαμένην Reiske, for MSS. χρησαμένων.

31 1. ἐπὶ B only; the rest ἐκ.

ὁλκάδα ὁρμοῦσαν ἐν Φειᾷ τῇ Ἠλείων εὑρών, ἐν ᾗ οἱ Κορίνθιοι ὁπλῖται ἐς τὴν Σικελίαν ἔμελλον περαιοῦσθαι, αὐτὴν μὲν διαφθείρει, οἱ δ' ἄνδρες ἀποφυγόντες ὕστερον λαβόντες ἄλλην ἔπλεον.

2 καὶ μετὰ τοῦτο ἀφικόμενος ὁ Δημοσθένης ἐς τὴν Ζάκυνθον καὶ Κεφαλληνίαν ὁπλίτας τε παρέλαβε καὶ ἐκ τῆς Ναυπάκτου τῶν Μεσσηνίων μετεπέμψατο, καὶ ἐς τὴν ἀντιπέρας ἤπειρον τῆς Ἀκαρνανίας διέβη, ἐς Ἀλύζειάν τε καὶ Ἀνακ-

3 τόριον, ὃ αὐτοὶ εἶχον. ὄντι δ' αὐτῷ περὶ ταῦτα ὁ Εὐρυμέδων ἀπαντᾷ ἐκ τῆς Σικελίας ἀποπλέων, ὃς τότε τοῦ χειμῶνος τὰ χρήματα ἄγων τῇ στρατιᾷ ἀπεπέμφθη, καὶ ἀγγέλλει τά τε ἄλλα καὶ ὅτι πύθοιτο κατὰ πλοῦν ἤδη ὢν τὸ Πλημμύριον ὑπὸ

4 τῶν Συρακοσίων ἑαλωκός. ἀφικνεῖται δὲ καὶ Κόνων παρ' αὐτούς, ὃς ἦρχε Ναυπάκτου, ἀγγέλλων ὅτι αἱ πέντε καὶ εἴκοσι νῆες τῶν Κορινθίων αἱ σφίσιν ἀνθορμοῦσαι οὔτε κατοκνοῦσι τὸν πόλεμον ναυμαχεῖν τε μέλλουσι· πέμπειν οὖν ἐκέλευεν αὐτοὺς ναῦς, ὡς οὐχ ἱκανὰς οὔσας δυοῖν δεούσας εἴκοσι τὰς ἑαυτῶν πρὸς τὰς ἐκείνων πέντε καὶ εἴκοσι

'Demosth. proceeded to Zakynthus and Kephallenia—and to Anaktorium.—It was here that he was met by Eurymedon—who was returning to act as colleague to D. The news brought by Eur. was discouraging. Yet the two admirals were under the necessity of sparing ten triremes to reinforce Konon at Naupaktus.'

1. εὑρὼν B only; the rest omit.

4. καταλύουσι τὸν πόλεμον MSS.; Madvig, Sta., Hu. bracket τὸν πόλεμον; Hw. καταλύουσι τὴν φυλακήν; Badham καταλείπουσι τὸν πορθμόν; Naber καταλύουσι τὸν σταθμόν; Herbst τὸν πλοῦν; Meineke καταπαύουσι. Cf. ii. 94 ἐνόμιζον . . ὅσον οὐκ ἐσπλεῖν αὐτούς· ὅπερ ἄν, εἰ ἐβουλήθησαν μὴ κατοκνῆσαι, ῥᾳδίως ἂν ἐγένετο.—δὲ οὔσαις M.—τὰς ἑαυτῶν B only; the rest ταῖς ἑ.

5 ναυμαχεῖν. τῷ μὲν οὖν Κόνωνι δέκα ναῦς ὁ Δημοσθένης καὶ ὁ Εὐρυμέδων τὰς ἄριστα σφίσι πλεούσας ἀφ' ὧν αὐτοὶ εἶχον ξυμπέμπουσι πρὸς τὰς ἐν τῇ Ναυπάκτῳ· αὐτοὶ δὲ τὰ περὶ τῆς στρατιᾶς τὸν ξύλλογον ἡτοιμάζοντο, Εὐρυμέδων μὲν ἐς τὴν Κέρκυραν πλεύσας καὶ πεντεκαίδεκά τε ναῦς πληροῦν κελεύσας αὐτοὺς καὶ ὁπλίτας καταλεγόμενος (ξυνῆρχε γὰρ ἤδη Δημοσθένει ἀποτραπόμενος ὥσπερ καὶ ἡρέθη), Δημοσθένης δ' ἐκ τῶν περὶ τὴν Ἀκαρνανίαν χωρίων σφενδονήτας τε καὶ ἀκοντιστὰς ξυναγείρων.

32 Οἱ δ' ἐκ τῶν Συρακουσῶν τότε μετὰ τὴν τοῦ Πλημμυρίου ἅλωσιν πρέσβεις οἰχόμενοι ἐς τὰς πόλεις ἐπειδὴ ἔπεισάν τε καὶ ξυναγείραντες ἔμελλον ἄξειν τὸν στρατόν, ὁ Νικίας προπυθόμενος πέμπει ἐς τῶν Σικελῶν τοὺς τὴν δίοδον ἔχοντας καὶ σφίσι ξυμμάχους, Κεντόριπάς τε καὶ Ἀλικυαίους καὶ ἄλλους, ὅπως μὴ διαφρήσωσι τοὺς πολεμίους, ἀλλὰ ξυστραφέντες κωλύσωσι διελθεῖν· ἄλλῃ γὰρ αὐτοὺς οὐδὲ πειράσειν· Ἀκραγαντῖνοι γὰρ οὐκ ἐδίδοσαν διὰ
2 τῆς ἑαυτῶν ὁδόν. πορευομένων δ' ἤδη τῶν Σικελιωτῶν οἱ Σικελοί, καθάπερ ἐδέοντο οἱ Ἀθηναῖοι, ἐνέδραν τινὰ [τριχῇ] ποιησάμενοι,

'The envoys [see c. 25 § 9] had found themselves almost everywhere well received.—But part of their scheme was frustrated by N.—The Sikel tribes—were prevailed upon to attack the approaching enemy.'

5. ἀρίστας M.

32 1. τοῦ om. M.—σφίσι om. MT.—διαφρήσωσι] διαφήσωσι CM ; διαφήσουσι BAEFG ; διαφρήσουσι Dobree.—κωλύσωσι CMT ; κωλύσουσι BAEF.

2. τριχῇ om. M ; τινὰ om. B ; τριχῆι τινὰ T.

ἀφυλάκτοις τε καὶ ἐξαίφνης ἐπιγενόμενοι διέφθειραν ἐς ὀκτακοσίους μάλιστα καὶ τοὺς πρέσβεις πλὴν ἑνὸς τοῦ Κορινθίου πάντας· οὗτος δὲ τοὺς διαφυγόντας ἐς πεντακοσίους καὶ χιλίους ἐκόμισεν ἐς τὰς Συρακούσας.

'The Greek cities in Sicily, except Agrigentum (and of course except Naxos and Katana), resolved on aiding the winning cause.'

33 Καὶ περὶ τὰς αὐτὰς ἡμέρας καὶ οἱ Καμαριναῖοι ἀφικνοῦνται αὐτοῖς βοηθοῦντες, πεντακόσιοι μὲν ὁπλῖται, τριακόσιοι δὲ ἀκοντισταὶ καὶ τοξόται τριακόσιοι. ἔπεμψαν δὲ καὶ οἱ Γελῷοι ναυτικόν τε ἐς πέντε ναῦς καὶ ἀκοντιστὰς τετρακοσίους καὶ

2 ἱππέας διακοσίους. σχεδὸν γάρ τι ἤδη πᾶσα ἡ Σικελία, πλὴν Ἀκραγαντίνων (οὗτοι δ' οὐδὲ μεθ' ἑτέρων ἦσαν), οἱ δ' ἄλλοι ἐπὶ τοὺς Ἀθηναίους μετὰ τῶν Συρακοσίων οἱ πρότερον περιορώμενοι ξυστάντες ἐβοήθουν.

'Demosth. had crossed the Ionian sea—and sailed on to Thurii. Here he found himself cordially welcomed; for the philo-Athenian party was in full ascendency.'

3 Καὶ οἱ μὲν Συρακόσιοι, ὡς αὐτοῖς τὸ ἐν τοῖς Σικελοῖς πάθος ἐγένετο, ἐπέσχον τὸ εὐθέως τοῖς Ἀθηναίοις ἐπιχειρεῖν· ὁ δὲ Δημοσθένης καὶ Εὐρυμέδων, ἑτοίμης ἤδη τῆς στρατιᾶς οὔσης ἐκ τῆς Κερκύρας καὶ ἀπὸ τῆς ἠπείρου, ἐπεραιώθησαν ξυμπάσῃ τῇ στρατιᾷ τὸν Ἰόνιον ἐπ' ἄκραν Ἰαπυγίαν·

4 καὶ ὁρμηθέντες αὐτόθεν κατίσχουσιν ἐς τὰς Χοιράδας νήσους Ἰαπυγίας, καὶ ἀκοντιστάς τέ τινας [τῶν Ἰαπύ-

33 3. ἐπέσχον τὸ CM ; ἐπέσχον, τό, T ; ἐπέσχοντο the rest.—ξὺν πάσῃ M.—Ἰώνιον M.
4. [τῶν Ἰαπύγων] Hw., Sta.

γων] πεντήκοντα καὶ ἑκατὸν τοῦ Μεσσαπίου
ἔθνους ἀναβιβάζονται ἐπὶ τὰς ναῦς, καὶ τῷ
Ἄρτᾳ, ὅσπερ καὶ τοὺς ἀκοντιστὰς δυνάστης ὢν
παρέσχεν αὐτοῖς, ἀνανεωσάμενοί τινα παλαιὰν
φιλίαν, ἀφικνοῦνται ἐς Μεταπόντιον τῆς Ἰτα-
5 λίας. καὶ τοὺς Μεταποντίους πείσαντες κατὰ τὸ
ξυμμαχικὸν ἀκοντιστάς τε ξυμπέμπειν τριακο-
σίους καὶ τριήρεις δύο καὶ ἀναλαβόντες ταῦτα
παρέπλευσαν ἐς Θουρίαν. καὶ καταλαμβάνουσι
νεωστὶ στάσει τοὺς τῶν Ἀθηναίων ἐναντίους
6 ἐκπεπτωκότας· καὶ βουλόμενοι τὴν στρατιὰν
αὐτόθι πᾶσαν ἀθροίσαντες εἴ τις ὑπελέλειπτο
ἐξετάσαι, καὶ τοὺς Θουρίους πεῖσαι σφίσι ξυ-
στρατεύειν τε ὡς προθυμότατα καί, ἐπειδήπερ ἐν
τούτῳ τύχης εἰσί, τοὺς αὐτοὺς ἐχθροὺς καὶ
φίλους τοῖς Ἀθηναίοις νομίζειν, περιέμενον ἐν
τῇ Θουρίᾳ καὶ ἔπρασσον ταῦτα.

34 Οἱ δὲ Πελοποννήσιοι περὶ τὸν αὐτὸν χρόνον
τοῦτον * οἱ ἐν ταῖς πέντε καὶ εἴκοσι
ναυσίν, οἵπερ τῶν ὁλκάδων ἕνεκα τῆς
ἐς Σικελίαν κομιδῆς ἀνθώρμουν πρὸς
τὰς ἐν Ναυπάκτῳ ναῦς, παρασκευα-
σάμενοι ὡς ἐπὶ ναυμαχίᾳ καὶ προσ-
πληρώσαντες ἔτι ναῦς, ὥστε ὀλίγῳ
ἐλάσσους εἶναι αὐτοῖς τῶν Ἀττικῶν
νεῶν, ὁρμίζονται κατὰ Ἐρινεὸν τῆς
2 Ἀχαΐας ἐν τῇ Ῥυπικῇ. καὶ αὐτοῖς

'Meanwhile the mouth of the Cor. Gulf again became the theatre of naval encounter.—The Cor. fleet took up its station on the coast of Achaia.—After considerable delay, the Cor. began the attack.—The battle lasted some time.—Each party

4. ὥσπερ M. 5. πέμπειν ξυμπέμπειν M.

34 1. περὶ B only; the rest καὶ οἱ περὶ.

thought itself entitled to erect a trophy.'

τοῦ χωρίου μηνοειδοῦς ὄντος ἐφ' ᾧ ὥρμουν, ὁ μὲν πεζὸς ἑκατέρωθεν προσβεβοηθηκὼς τῶν τε Κορινθίων καὶ τῶν αὐτόθεν ξυμμάχων ἐπὶ ταῖς ἀνεχούσαις ἄκραις παρετέτακτο, αἱ δὲ νῆες τὸ μεταξὺ εἶχον ἐμφράξασαι· ἦρχε δὲ τοῦ ναυτικοῦ Πολυάνθης Κορίν-
3 θιος. οἱ δ' Ἀθηναῖοι ἐκ τῆς Ναυπάκτου τριάκοντα ναυσὶ καὶ τρισίν (ἦρχε δὲ αὐτῶν Δίφιλος)
4 ἐπέπλευσαν αὐτοῖς. καὶ οἱ Κορίνθιοι τὸ μὲν πρῶτον ἡσύχαζον, ἔπειτα ἀρθέντος αὐτοῖς τοῦ σημείου, ἐπεὶ καιρὸς ἐδόκει εἶναι, ὥρμησαν ἐπὶ τοὺς Ἀθηναίους καὶ ἐναυμάχουν. καὶ χρόνον
5 ἀντεῖχον πολὺν ἀλλήλοις. καὶ τῶν μὲν Κορινθίων τρεῖς νῆες διαφθείρονται, τῶν δὲ Ἀθηναίων κατέδυ μὲν οὐδεμία ἁπλῶς, ἑπτὰ δέ τινες ἄπλοι ἐγένοντο, ἀντίπρῳροι ἐμβαλλόμεναι καὶ ἀναρραγεῖσαι τὰς παρεξειρεσίας ὑπὸ τῶν Κορινθίων νεῶν ἐπ' αὐτὸ τοῦτο παχυ-

'The captains of Cor. had become fully aware of the superiority of A. nautical manœuvre—and had modified the build of their triremes accordingly.'

6 τέρας τὰς ἐπωτίδας ἐχουσῶν. ναυμαχήσαντες δὲ ἀντίπαλα μὲν καὶ ὡς αὐτοὺς ἑκατέρους ἀξιοῦν νικᾶν, ὅμως δὲ τῶν ναυαγίων κρατησάντων τῶν Ἀθηναίων διά τε τὴν τοῦ ἀνέμου ἄπωσιν αὐτῶν ἐς τὸ πέλαγος καὶ διὰ τὴν τῶν Κορινθίων οὐκέτι ἐπαναγωγήν, διεκρίθησαν ἀπ' ἀλλήλων, καὶ δίωξις οὐδεμία ἐγένετο, οὐδ' ἄνδρες οὐδετέρων ἑάλωσαν· οἱ μὲν γὰρ Κορίνθιοι καὶ Πελοποννήσιοι πρὸς τῇ γῇ ναυμαχοῦντες ῥᾳδίως διεσῴζοντο, τῶν δὲ

2. προσβεβοηθηκὼς B only; the rest προσβεβοηθηκότες.
5. ἀναρριγεῖσαι M.—τῶν before Κορινθίων om. M.
6. ῥᾳδίως B only; the rest καί.

7 Ἀθηναίων οὐδεμία κατέδυ ναῦς. ἀποπλευσάντων δὲ τῶν Ἀθηναίων ἐς τὴν Ναύπακτον οἱ Κορίνθιοι εὐθὺς τροπαῖον ἔστησαν ὡς νικῶντες, ὅτι πλείους τῶν ἐναντίων ναῦς ἄπλους ἐποίησαν, καὶ νομίσαντες αὐτοὶ οὐχ ἡσσᾶσθαι δι' ὅπερ οὐδ' οἱ ἕτεροι νικᾶν· οἵ τε γὰρ Κορίνθιοι ἡγήσαντο κρατεῖν εἰ μὴ καὶ πολὺ ἐκρατοῦντο, οἵ τ' Ἀθηναῖοι ἐνόμιζον ἡσσᾶσθαι
8 ὅτι οὐ πολὺ ἐνίκων. ἀποπλευσάντων δὲ τῶν Πελοποννησίων καὶ τοῦ πεζοῦ διαλυθέντος οἱ Ἀθηναῖοι ἔστησαν τροπαῖον καὶ αὐτοὶ ἐν τῇ Ἀχαΐᾳ ὡς νικήσαντες, ἀπέχον τοῦ Ἐρινεοῦ, ἐν ᾧ οἱ Κορίνθιοι ὥρμουν, ὡς εἴκοσι σταδίους. καὶ ἡ μὲν ναυμαχία οὕτως ἐτελεύτα.

'The real feeling of victory lay on the side of Corinth, and that of defeat on the side of A.'

35 Ὁ δὲ Δημοσθένης καὶ Εὐρυμέδων, ἐπειδὴ ξυστρατεύειν αὐτοῖς οἱ Θούριοι παρεσκευάσθησαν ἑπτακοσίοις μὲν ὁπλίταις, τριακοσίοις δὲ ἀκοντισταῖς, τὰς μὲν ναῦς παραπλεῖν ἐκέλευον ἐπὶ τῆς Κροτωνιάτιδος, αὐτοὶ δὲ τὸν πεζὸν πάντα ἐξετάσαντες πρῶτον ἐπὶ τῷ Συβάρει ποταμῷ ἦγον διὰ
2 τῆς Θουριάδος γῆς. καὶ ὡς ἐγένοντο ἐπὶ τῷ Ὑλίᾳ ποταμῷ, καὶ αὐτοῖς οἱ Κροτωνιᾶται προσπέμψαντες εἶπον οὐκ ἂν σφίσι βουλομένοις

'Thurii equipped a force of 700 hoplites and 300 darters to accompany Demosth.'

'Kroton forbade the access to their territory: upon which he got on shipboard, and pursued his voyage southward.'

7. αὐτοὶ Cl., Sta., Hw., Sitz.; αὐτὸ B; the rest δι' αὐτό.—ἡττᾶσθαι M.—καὶ before πολὺ B only; the rest omit.—ὅτι οὐ with B only, Cl., Sta. (ed. ster.), Hw., Bh., Sitz.; the rest εἰ μή.

8. ξυμμαχία M.

35 2. κροτωνιάται BAEFGT; κροτωνιαταὶ (*sic*) CM.

εἶναι διὰ τῆς γῆς σφῶν τὸν στρατὸν ἰέναι, ἐπικαταβάντες ηὐλίσαντο πρὸς τὴν θάλασσαν καὶ τὴν ἐκβολὴν τοῦ Ὑλίου· καὶ αἱ νῆες αὐτοῖς ἐς τὸ αὐτὸ ἀπήντων. τῇ δ' ὑστεραίᾳ ἀναβιβασάμενοι παρέπλεον, ἴσχοντες πρὸς ταῖς πόλεσι πλὴν Λοκρῶν, ἕως ἀφίκοντο ἐπὶ Πέτραν τῆς Ῥηγίνης.

36 Οἱ δὲ Συρακόσιοι ἐν τούτῳ πυνθανόμενοι αὐτῶν τὸν ἐπίπλουν αὖθις ταῖς ναυσὶν ἀποπειρᾶσαι ἐβούλοντο καὶ τῇ ἄλλῃ παρασκευῇ τοῦ πεζοῦ, ἥνπερ ἐπ' αὐτὸ τοῦτο πρὶν ἐλθεῖν αὐτοὺς φθάσαι βουλόμενοι ξυνέλεγον. 2 παρεσκευάσαντο δὲ τό τε ἄλλο ναυτικὸν ὡς ἐκ τῆς προτέρας ναυμαχίας τι πλέον ἐνεῖδον σχήσοντες, καὶ τὰς πρῴρας τῶν νεῶν ξυντεμόντες ἐς ἔλασσον στεριφωτέρας ἐποίησαν, καὶ τὰς ἐπωτίδας ἐπέθεσαν ταῖς πρῴραις παχείας, καὶ ἀντηρίδας ἀπ' αὐτῶν ὑπέτειναν πρὸς τοὺς τοίχους ὡς ἐπὶ ἓξ πήχεις ἐντός τε καὶ ἔξωθεν· ᾧπερ τρόπῳ καὶ οἱ Κορίνθιοι πρὸς τὰς ἐν τῇ Ναυπάκτῳ ναῦς ἐπισκευασάμενοι πρῴραθεν ἐναυμάχουν. 3 ἐνόμισαν γὰρ οἱ Συρακόσιοι πρὸς τὰς τῶν Ἀθηναίων ναῦς οὐχ ὁμοίως ἀντινεναυπηγημένας, ἀλλὰ λεπτὰ τὰ πρῴραθεν ἐχούσας διὰ τὸ μὴ ἀντιπρῴροις μᾶλλον αὐτοὺς ἢ ἐκ περίπλου

'The captains of Syr. altered the construction of their triremes:—they shortened the prow, but made it heavy and solid.—The nozzles were made peculiarly thick—and projected—so that they served to strike the enemy.'

36 2. τοῦ τείχους M.
3. ἀντὶ νεναυπηγημένας M.—ἀντιπρῴροις γὰρ Reiske, and most *edd., for MSS.* ἀντίπρωροι γάρ.

ταῖς ἐμβολαῖς χρῆσθαι, οὐκ ἔλασσον σχήσειν, καὶ τὴν ἐν τῷ μεγάλῳ λιμένι ναυμαχίαν, οὐκ ἐν πολλῷ πολλαῖς ναυσὶν οὖσαν, πρὸς ἑαυτῶν ἔσεσθαι· ἀντιπρῴροις γὰρ ταῖς ἐμβολαῖς χρώμενοι ἀναρρήξειν τὰ πρῴραθεν αὐτοῖς, στερίφοις καὶ παχέσι πρὸς κοῖλα καὶ ἀσθενῆ παίοντες τοῖς

4 ἐμβόλοις. τοῖς δὲ Ἀθηναίοις οὐκ ἔσεσθαι σφῶν ἐν στενοχωρίᾳ οὔτε περίπλουν οὔτε διέκπλουν, ᾧπερ τῆς τέχνης μάλιστα ἐπίστευον· αὐτοὶ γὰρ κατὰ τὸ δυνατὸν τὸ μὲν οὐ δώσειν διέκπλουν, τὸ δὲ τὴν στενοχωρίαν κωλύσειν ὥστε μὴ περιπλεῖν.

'The A. were cooped up close on the station of their enemies—so that they could not pull round for want of space, nor could they back water, because they durst not come near shore.'

5 τῇ τε πρότερον ἀμαθίᾳ τῶν κυβερνητῶν δοκούσῃ εἶναι, τῷ ἀντίπρῳρον ξυγκροῦσαι, μάλιστ' ἂν αὐτοὶ χρήσασθαι· πλεῖστον γὰρ ἐν αὐτῷ σχήσειν· τὴν γὰρ ἀνάκρουσιν οὐκ ἔσεσθαι τοῖς Ἀθηναίοις ἐξωθουμένοις ἄλλοσε ἢ ἐς τὴν γῆν, καὶ ταύτην δι' ὀλίγου καὶ ἐς ὀλίγον, κατ' αὐτὸ

6 τὸ στρατόπεδον τὸ ἑαυτῶν· τοῦ δ' ἄλλου λιμένος αὐτοὶ κρατήσειν, καὶ ξυμφερομένους αὐτούς, ἤν πη βιάζωνται, ἐς ὀλίγον τε καὶ πάντας ἐς τὸ αὐτό, προσπίπτοντας ἀλλήλοις ταράξεσθαι: ὅπερ καὶ ἔβλαπτε μάλιστα τοὺς Ἀθηναίους ἐν ἁπάσαις ταῖς ναυμαχίαις, οὐκ

3. *παίοντες* B only; the rest *παρέχοντες*; *προσέχοντες* Hu.

4. *διέκπλουν* B only; the rest *διεκπλεῖν*; [*διεκπλεῖν*] and [*ὥστε μὴ περιπλεῖν*] Cobet, Sta., Hw., Hu.

5. *τῷ* for MSS. *τὸ* (*τὸν* AF) Kr., Cl., Hw., Sitz.—*ἀντίπρωρους* T; *ἀντίπρῳροι* Kr.; *εἶναι ἀντιπρῴρῳ ξυγκρούσει* Sta.; *εἶναι ἐς τὸ ἀντίπρῳρον ξυγκρούσει* Madvig.—συγκροῦσαι MT; συγκρούσει *AEF*; *ξυγκρούσει* CG.

οὔσης αὐτοῖς ἐς πάντα τὸν λιμένα τῆς ἀνακρούσεως, ὥσπερ τοῖς Συρακοσίοις· περιπλεῦσαι δὲ ἐς τὴν εὐρυχωρίαν, σφῶν ἐχόντων τὴν ἐπίπλευσιν ἀπὸ τοῦ πελάγους τε καὶ ἀνάκρουσιν, οὐ δυνήσεσθαι αὐτούς, ἄλλως τε καὶ τοῦ Πλημμυρίου πολεμίου τε αὐτοῖς ἐσομένου καὶ τοῦ στόματος οὐ μεγάλου ὄντος τοῦ λιμένος.

'The Syr. relied on the narrowness of the space.'

37 Τοιαῦτα οἱ Συρακόσιοι πρὸς τὴν ἑαυτῶν ἐπιστήμην τε καὶ δύναμιν ἐπινοήσαντες, καὶ ἅμα τεθαρσηκότες μᾶλλον ἤδη ἀπὸ τῆς προτέρας ναυμαχίας, ἐπεχείρουν τῷ τε πεζῷ ἅμα καὶ ταῖς ναυσί.
2 καὶ τὸν μὲν πεζὸν ὀλίγῳ πρότερον τὸν ἐκ τῆς πόλεως, Γύλιππος προεξαγαγὼν προσῆγε τῷ τείχει τῶν Ἀθηναίων, καθ' ὅσον πρὸς τὴν πόλιν αὐτοῦ ἑώρα· καὶ οἱ ἀπὸ τοῦ Ὀλυμπιείου, οἵ τε ὁπλῖται ὅσοι ἐκεῖ ἦσαν καὶ οἱ ἱππῆς καὶ ἡ γυμνητεία τῶν Συρακοσίων ἐκ τοῦ ἐπὶ θάτερα προσῄει τῷ τείχει· αἱ δὲ νῆες μετὰ τοῦτο εὐθὺς ἐπεξέπλεον τῶν
3 Συρακοσίων καὶ ξυμμάχων. καὶ οἱ Ἀθηναῖοι τὸ πρῶτον αὐτοὺς οἰόμενοι τῷ πεζῷ μόνῳ πειράσειν, ὁρῶντες δὲ καὶ τὰς ναῦς ἐπιφερομένας ἄφνω, ἐθορυβοῦντο, καὶ οἱ μὲν ἐπὶ τὰ τείχη καὶ

'Their land-force was marched out under G. to threaten one side of the A. lines, while the cavalry and the garrison of the Olym. marched up to the other side.'

'The A. when they saw the Syr. fleet sailing out prepared for action—went out to meet the enemy. The

6. λιμένα κρούσεως M.

37 1. τεθαρρηκότες M.

2. τὸν after πρότερον om. M.—οὔτε for οἵ τε M.—ἐπεξέπλεον B only; the rest ἐξέπλεον.

3. ἄφνωι M.

πρὸ τῶν τειχῶν τοῖς προσιοῦσιν ἀντιπαρετάσσοντο, οἱ δὲ πρὸς τοὺς ἀπὸ τοῦ Ὀλυμπιείου καὶ τῶν ἔξω κατὰ τάχος χωροῦντας ἱππέας τε πολλοὺς καὶ ἀκοντιστὰς ἀντεπεξῆσαν, ἄλλοι δὲ τὰς ναῦς ἐπλήρουν, καὶ ἅμα ἐπὶ τὸν αἰγιαλὸν παρεβοήθουν, καὶ ἐπειδὴ πλήρεις ἦσαν ἀντανῆγον πέντε καὶ ἑβδομήκοντα ναῦς· καὶ τῶν Συρακοσίων ἦσαν ὀγδοήκοντα

day passed off in desultory skirmish.'

38 *μάλιστα. τῆς δὲ ἡμέρας ἐπὶ πολὺ προσπλέοντες καὶ ἀνακρουόμενοι [καὶ] πειράσαντες ἀλλήλων καὶ οὐδέτεροι δυνάμενοι ἄξιόν τι λόγου παραλαβεῖν, εἰ μὴ ναῦν μίαν ἢ δύο τῶν Ἀθηναίων οἱ Συρακόσιοι καταδύσαντες, διεκρίθησαν· καὶ ὁ πεζὸς ἅμα ἀπὸ τῶν τειχῶν ἀπῆλθε.*

2 *Τῇ δ' ὑστεραίᾳ οἱ μὲν Συρακόσιοι ἡσύχαζον, οὐδὲν δηλοῦντες ὁποῖόν τι τὸ μέλλον ποιήσουσιν· ὁ δὲ Νικίας ἰδὼν ἀντίπαλα τὰ τῆς ναυμαχίας γενόμενα καὶ ἐλπίζων αὐτοὺς αὖθις ἐπιχειρήσειν, τούς τε τριηράρχους ἠνάγκαζεν ἐπισκευάζειν τὰς ναῦς, εἴ τίς τι ἐπεπονήκει, καὶ ὁλκάδας προώρμισε πρὸ τοῦ σφετέρου σταυρώματος, ὃ αὐτοῖς πρὸ τῶν νεῶν ἀντὶ λιμένος κληστοῦ ἐν*
3 *τῇ θαλάσσῃ ἐπεπήγει. διαλειπούσας δὲ τὰς ὁλκάδας ὅσον δύο πλέθρα ἀπ' ἀλλήλων κατέστησεν, ὅπως, εἴ τις βιάζοιτο ναῦς, εἴη κατά-*

'Though on the next day the Syr. made no movement, yet N.—caused every trierarch to repair what damage his ship had sustained; and even took the precaution of further securing his naval station.'

3. *ἀντεπαρατάσσοντο* M.—*οἱ δὲ Ἀθηναῖοι* M.

38 1. [*καὶ*] Cl., Sta., Bh., Hw., Hu., Sitz.
2. *τι* after *τίς* om. M.—*προώρμησε* M.—*κλειστοῦ* M.
3. *διαλιποῦσας* M.

φευξις ἀσφαλὴς καὶ πάλιν καθ' ἡσυχίαν ἔκπλους. παρασκευαζόμενοι δὲ ταῦτα ὅλην τὴν ἡμέραν διετέλεσαν οἱ Ἀθηναῖοι μέχρι νυκτός.

39 Τῇ δ' ὑστεραίᾳ οἱ Συρακόσιοι τῆς μὲν ὥρας πρῴτερον, τῇ δὲ ἐπιχειρήσει τῇ αὐτῇ τοῦ τε πεζοῦ καὶ τοῦ ναυτικοῦ
2 προσέμισγον τοῖς Ἀθηναίοις, καὶ ἀντικαταστάντες ταῖς ναυσὶ τὸν αὐτὸν τρόπον αὖθις ἐπὶ πολὺ διῆγον τῆς ἡμέρας πειρώμενοι ἀλλήλων, πρὶν δὴ Ἀρίστων ὁ Πυρρίχου Κορίνθιος, ἄριστος ὢν κυβερνήτης τῶν μετὰ Συρακοσίων, πείθει τοὺς σφετέρους τοῦ ναυτικοῦ ἄρχοντας, πέμψαντας ὡς τοὺς ἐν τῇ πόλει ἐπιμελομένους, κελεύειν ὅτι τάχιστα τὴν ἀγορὰν τῶν πωλουμένων παρὰ τὴν θάλασσαν μεταστῆσαι κομίσαντας, καὶ ὅσα τις ἔχει ἐδώδιμα, πάντας ἐκεῖσε φέροντας ἀναγκάσαι πωλεῖν, ὅπως αὐτοῖς ἐκβιβάσαντες τοὺς ναύτας εὐθὺς παρὰ τὰς ναῦς ἀριστοποιήσωνται, καὶ δι' ὀλίγου αὖθις καὶ αὐθημερὸν
40 ἀπροσδοκήτοις τοῖς Ἀθηναίοις ἐπιχειρῶσι. καὶ οἱ μὲν πεισθέντες ἔπεμψαν ἄγγελον, καὶ ἡ ἀγορὰ παρεσκευάσθη, καὶ οἱ Συρακόσιοι ἐξαίφνης πρύμναν κρουσάμενοι πάλιν πρὸς τὴν

> 'Next day—several hours were spent in indecisive skirmishes, until at length the Syr. fleet sailed back to the city.—The A.—supposing the day's duty at an end, retired—and separated. But ere they had been long ashore, they were astonished to see the Syr. fleet sailing back.—This was a manœuvre.—The skirmishing again commenced—until the A. captains—resolved to make the action general.—The general victory of the Syr. was complete.'

39 1. *πρότερον* all but B, which has *πρωΐτερον ἢ τὸ πρότερον*.
2. *μὲν* for *μετὰ* M.—*ἀριστοποιήσωνται* M; *ἄριστον ποιήσωνται* B; the rest *ἀριστοποιήσονται*.—*αὖθις καὶ* twice M.

πόλιν ἔπλευσαν, καὶ εὐθὺς ἐκβάντες αὐτοῦ
2 ἄριστον ἐποιοῦντο· οἱ δ' Ἀθηναῖοι νομίσαντες αὐτοὺς ὡς ἡσσημένους σφῶν πρὸς τὴν πόλιν ἀνακρούσασθαι, καθ' ἡσυχίαν ἐκβάντες τά τε ἄλλα διεπράσσοντο καὶ τὰ ἀμφὶ τὸ ἄριστον, ὡς τῆς γε ἡμέρας ταύτης οὐκέτι οἰόμενοι ἂν ναυ-
3 μαχῆσαι. ἐξαίφνης δὲ οἱ Συρακόσιοι πληρώσαντες τὰς ναῦς ἐπέπλεον αὖθις. οἱ δὲ διὰ πολλοῦ θορύβου, καὶ ἄσιτοι οἱ πλείους, οὐδενὶ
4 κόσμῳ ἐσβάντες μόλις ποτὲ ἀντανήγοντο. καὶ χρόνον μέν τινα ἀπέσχοντο ἀλλήλων φυλασσόμενοι· ἔπειτα οὐκ ἐδόκει τοῖς Ἀθηναίοις ὑπὸ σφῶν αὐτῶν διαμέλλοντας κόπῳ ἁλίσκεσθαι, ἀλλ' ἐπιχειρεῖν ὅτι τάχιστα, καὶ ἐπιφερόμενοι
5 ἐκ παρακελεύσεως ἐναυμάχουν. οἱ δὲ Συρακόσιοι δεξάμενοι καὶ ταῖς [τε] ναυσὶν ἀντιπρῴροις χρώμενοι, ὥσπερ διενοήθησαν, τῶν ἐμβόλων τῇ παρασκευῇ ἀνερρήγνυσαν τὰς τῶν Ἀθηναίων ναῦς ἐπὶ πολὺ τῆς παρεξειρεσίας, καὶ οἱ ἀπὸ τῶν καταστρωμάτων αὐτοῖς ἀκοντίζοντες μεγάλα ἔβλαπτον τοὺς Ἀθηναίους, πολὺ δ' ἔτι μείζω οἱ ἐν τοῖς λεπτοῖς πλοίοις περιπλέοντες τῶν Συρακοσίων καὶ ἔς τε τοὺς ταρσοὺς ὑποπίπτοντες τῶν πολεμίων νεῶν καὶ ἐς τὰ πλάγια παραπλέοντες καὶ ἐξ αὐτῶν ἐς τοὺς ναύτας
41 ἀκοντίζοντες. τέλος δὲ τούτῳ τῷ τρόπῳ κατὰ κράτος ναυμαχοῦντες οἱ Συρακόσιοι ἐνίκησαν,

40 2. ἡσσημένων M.
3. μόλις B only; the rest μόγις.
5. τε before ναυσὶν om. AFGM.—ἐμβολῶν MSS. Cor. Abresch (Diluc. p. 691).

καὶ οἱ Ἀθηναῖοι τραπόμενοι διὰ τῶν ὁλκάδων
τὴν κατάφευξιν ἐποιοῦντο ἐς τὸν ἑαυτῶν ὅρμον.
2 αἱ δὲ τῶν Συρακοσίων νῆες μέχρι μὲν τῶν
ὁλκάδων ἐπεδίωκον· ἔπειτα αὐτοὺς αἱ κεραῖαι
ὑπὲρ τῶν ἔσπλων αἱ ἀπὸ τῶν ὁλκάδων δελ-
3 φινοφόροι ἠρμέναι ἐκώλυον. δύο δὲ νῆες τῶν
Συρακοσίων ἐπαιρόμεναι τῇ νίκῃ προσέμειξαν
αὐτῶν ἐγγὺς καὶ διεφθάρησαν, καὶ ἡ ἑτέρα
4 αὐτοῖς ἀνδράσιν ἑάλω. καταδύσαντες δ' οἱ
Συρακόσιοι τῶν Ἀθηναίων ἑπτὰ ναῦς καὶ κατατραυματίσαντες πολλάς, ἄνδρας τε τοὺς μὲν ζωγρήσαντες τοὺς δὲ ἀποκτείναντες, ἀπεχώρησαν, καὶ τροπαῖά τε ἀμφοτέρων τῶν ναυμαχιῶν ἔστησαν, καὶ τὴν ἐλπίδα ἤδη ἐχυρὰν εἶχον ταῖς μὲν ναυσὶ καὶ πολὺ κρείσσους εἶναι, ἐδόκουν δὲ καὶ τὸν πεζὸν χειρώσεσθαι. καὶ οἱ μὲν ὡς ἐπιθησόμενοι κατ' ἀμφότερα παρεσκευάζοντο αὖθις.

42 Ἐν τούτῳ δὲ Δημοσθένης καὶ Εὐρυμέδων ἔχοντες τὴν ἀπὸ τῶν Ἀθηναίων βοήθειαν παραγίγνονται, ναῦς τε τρεῖς καὶ ἑβδομήκοντα μάλιστα ξὺν ταῖς ξενικαῖς καὶ ὁπλίτας περὶ πεντακισχιλίους ἑαυτῶν τε καὶ τῶν ξυμμάχων, ἀκοντιστάς τε βαρβάρους καὶ Ἕλληνας οὐκ ὀλίγους καὶ σφενδονήτας καὶ τοξότας καὶ τὴν ἄλλην παρασκευὴν ἱκανήν.
2 καὶ τοῖς μὲν

'All their calculations were suspended, however, and the hopes of the A. for the time revived, by the entry of Demosth. and Eur. into the Gt. Harbour.—At the sight of such an armament, the Syr. lost for a moment the confidence of

41 2. διὰ τῶν ὁλκάδων δελφινοφόροι M, om. 28 words.
4. καὶ before τὸν πεζὸν B only ; the rest om.

Συρακοσίοις καὶ ξυμμάχοις κατάπληξις ἐν τῷ αὐτίκα οὐκ ὀλίγη ἐγένετο, εἰ πέρας μηδὲν ἔσται σφίσι τοῦ ἀπαλλαγῆναι τοῦ κινδύνου, ὁρῶντες οὔτε διὰ τὴν Δεκέλειαν τειχιζομένην οὐδὲν ἧσσον στρατὸν ἴσον καὶ παραπλήσιον τῷ προτέρῳ ἐπεληλυθότα τήν τε τῶν Ἀθηναίων δύναμιν πανταχόσε πολλὴν φαινομένην· τῷ δὲ προτέρῳ στρατεύματι τῶν Ἀθηναίων ὡς ἐκ κακῶν ῥώμη τις
3 ἐγεγένητο. ὁ δὲ Δημοσθένης ἰδὼν ὡς εἶχε τὰ πράγματα, καὶ νομίσας οὐχ οἷόν τε εἶναι διατρίβειν οὐδὲ παθεῖν ὅπερ ὁ Νικίας ἔπαθεν (ἀφικόμενος γὰρ τὸ πρῶτον ὁ Νικίας φοβερός, ὡς οὐκ εὐθὺς προσέκειτο ταῖς Συρακούσαις ἀλλ' ἐν Κατάνῃ διεχείμαζεν, ὑπερώφθη τε καὶ ἔφθασεν αὐτὸν ἐκ τῆς Πελοποννήσου στρατιᾷ ὁ Γύλιππος ἀφικόμενος, ἣν οὐδ' ἂν μετέπεμψαν οἱ Συρακόσιοι, εἰ ἐκεῖνος εὐθὺς ἐπέκειτο· ἱκανοὶ γὰρ αὐτοὶ οἰόμενοι εἶναι ἅμα τ' ἂν ἔμαθον ἥσσους ὄντες καὶ ἀποτετειχισμένοι ἂν ἦσαν, ὥστε μηδ' εἰ μετέπεμψαν ἔτι ὁμοίως ἂν αὐτοὺς ὠφελεῖν), ταῦτα οὖν ἀνασκοπῶν ὁ Δημοσθένης καὶ γιγνώσκων ὅτι καὶ αὐτὸς ἐν τῷ παρόντι τῇ πρώτῃ ἡμέρᾳ μάλιστα δεινότατός ἐστι τοῖς ἐναντίοις, ἐβούλετο ὅτι τάχος ἀποχρήσασθαι τῇ
4 παρούσῃ τοῦ στρατεύματος ἐκπλήξει. καὶ ὁρῶν τὸ παρατείχισμα τῶν Συρακοσίων,

their recent triumph.'

'D. came penetrated with the deplorable effects which had resulted from the mistake of N.'

42 2. σφίσιν ἀπαλλαγῆναι M.—πολλὴν πανταχόσε M.
3. γινώσκων M.

'The counter-wall built by the Syr. was a complete bar to his progress.'

ᾧ ἐκώλυσαν περιτειχίσαι σφᾶς τοὺς Ἀθηναίους, ἁπλοῦν [τε] ὂν καί, εἰ κρατήσειέ τις τῶν τε Ἐπιπολῶν τῆς ἀναβάσεως καὶ αὖθις τοῦ ἐν αὐταῖς στρατοπέδου, ῥᾳδίως ἂν αὐτὸ ληφθέν (οὐδὲ γὰρ ὑπομεῖναι ἂν σφᾶς οὐδένα), ἠπείγετο ἐπιθέσθαι τῇ πείρᾳ, καί οἱ ξυντομωτάτην ἡγεῖτο διαπο-
5 λέμησιν· ἢ γὰρ κατορθώσας ἕξειν Συρακούσας ἢ ἀπάξειν τὴν στρατιὰν καὶ οὐ τρίψεσθαι ἄλλως Ἀθηναίους τε τοὺς ξυστρατευομένους καὶ τὴν ξύμπασαν πόλιν.

'He began by trying—to storm it in front; but—every attempt was repulsed. There remained only the second method—to turn the wall.'

6 Πρῶτον μὲν οὖν τήν τε γῆν ἐξελθόντες τῶν Συρακοσίων ἔτεμον οἱ Ἀθηναῖοι περὶ τὸν Ἄναπον καὶ τῷ στρατεύματι ἐπεκράτουν, ὥσπερ τὸ πρῶτον, τῷ τε πεζῷ καὶ ταῖς ναυσίν (οὐδὲ γὰρ καθ' ἕτερα οἱ Συρακόσιοι ἀντεπεξῆσαν ὅτι μὴ τοῖς ἱππεῦσι καὶ ἀκοντισταῖς ἀπὸ
43 τοῦ Ὀλυμπιείου)· ἔπειτα μηχαναῖς ἔδοξε τῷ Δημοσθένει πρότερον ἀποπειρᾶσαι τοῦ παρατειχίσματος. ὡς δὲ αὐτῷ προσαγαγόντι κατεκαύθησάν τε ὑπὸ τῶν ἐναντίων ἀπὸ τοῦ τείχους ἀμυνομένων αἱ μηχαναὶ καὶ τῇ ἄλλῃ στρατιᾷ πολλαχῇ προσβάλλοντες ἀπεκρούοντο, οὐκέτι ἐδόκει διατρίβειν, ἀλλὰ πείσας τόν τε Νικίαν καὶ τοὺς ἄλλους ξυνάρχοντας, ὡς ἐπενόει, καὶ τὴν
2 ἐπιχείρησιν τῶν Ἐπιπολῶν ἐποιεῖτο. καὶ ἡμέρας

4. ἁπλοῦν τε ὂν all but B.—τε before Ἐπιπολῶν B only.—οἱ B only.
5. τρίβεσθαι all but B.

43 1. ὡς before ἐπενόει B only; the rest om.

μὲν ἀδύνατα ἐδόκει εἶναι λαθεῖν προσελθόντας
τε καὶ ἀναβάντας, παραγγείλας δὲ
πέντε ἡμερῶν σιτία καὶ τοὺς λιθο-
λόγους καὶ τέκτονας πάντας λαβὼν
καὶ ἄλλην παρασκευὴν τοξευμάτων
τε καὶ ὅσα ἔδει ἢν κρατῶσι τειχίζοντας ἔχειν,
αὐτὸς μὲν ἀπὸ πρώτου ὕπνου καὶ Εὐρυμέδων
καὶ Μένανδρος ἀναλαβὼν τὴν πεζὴν στρατιὰν
ἐχώρει πρὸς τὰς Ἐπιπολάς, Νικίας δὲ ἐν τοῖς
3 τείχεσιν ὑπελείπετο. καὶ ἐπειδὴ ἐγένοντο πρὸς
αὐταῖς κατὰ τὸν Εὐρύηλον, ᾗπερ καὶ
ἡ προτέρα στρατιὰ τὸ πρῶτον ἀνέβη,
λανθάνουσί τε τοὺς φύλακας τῶν
Συρακοσίων καὶ προσβάντες τὸ
τείχισμα ὃ ἦν αὐτόθι τῶν Συρακοσίων αἱροῦσι
4 καὶ ἄνδρας τῶν φυλάκων ἀποκτείνουσιν· οἱ δὲ
πλείους διαφυγόντες εὐθὺς πρὸς τὰ στρατόπεδα,
ἃ ἦν ἐπὶ τῶν Ἐπιπολῶν τρία ἐν προτειχίσμασιν,
ἓν μὲν τῶν Συρακοσίων, ἓν δὲ τῶν ἄλλων Σικε-
λιωτῶν, ἓν δὲ τῶν ξυμμάχων, ἀγγέλλουσι τὴν
ἔφοδον, καὶ τοῖς ἑξακοσίοις τῶν Συρακοσίων, οἳ
καὶ πρῶτοι κατὰ τοῦτο τὸ μέρος τῶν Ἐπιπολῶν
5 φύλακες ἦσαν, ἔφραζον. οἱ δ᾽ ἐβοήθουν τ᾽ εὐθύς,
καὶ αὐτοῖς ὁ Δημοσθένης καὶ οἱ Ἀθηναῖοι· ἐν-
τυχόντες ἀμυνομένους προθύμως ἔτρεψαν. καὶ
αὐτοὶ μὲν εὐθὺς ἐχώρουν ἐς τὸ πρόσθεν, ὅπως τῇ

'But the march necessary was so difficult—that he was constrained to attempt a night-surprise.'

'He reached, without being discovered, the extreme Syr. fort on the high ground—and captured it.'

2. ἀδύνατα B only; the rest ἀδύνατον.—πεζὴν Wölfflin; πρώτην B; πᾶσαν the rest; πολλὴν Pp.—ἐπιπολλάς M.—ὑπε-λείπετο B only; the rest ὑπελέλειπτο.

4. ἐν προτειχίσμασιν B only; the rest om.

παρούσῃ ὁρμῇ τοῦ περαίνεσθαι ὧν ἕνεκα ἦλθον μὴ βραδεῖς γένωνται· ἄλλοι δὲ ἀπὸ τῆς πρώτης τὸ παρατείχισμα τῶν Συρακοσίων, οὐχ ὑπομενόντων τῶν φυλάκων, ᾕρουν τε καὶ τὰς ἐπάλξεις ἀπέσυρον.

'But both he and his men, too much flushed with success—, hastened forward to complete their victory. Their ardour—disturbed their ranks, so that they were not in condition to stand the shock of the Boeotian hoplites.'

6 οἱ δὲ Συρακόσιοι καὶ οἱ ξύμμαχοι καὶ ὁ Γύλιππος καὶ οἱ μετ' αὐτοῦ ἐβοήθουν ἐκ τῶν προτειχισμάτων, καὶ ἀδοκήτου τοῦ τολμήματος ἐν νυκτὶ σφίσι γενομένου προσέβαλόν τε τοῖς Ἀθηναίοις ἐκπεπληγμένοι καὶ βιασθέντες ὑπ' αὐτῶν τὸ πρῶτον ὑπεχώρησαν.

7 προϊόντων δὲ τῶν Ἀθηναίων ἐν ἀταξίᾳ μᾶλλον ἤδη ὡς κεκρατηκότων καὶ βουλομένων διὰ παντὸς τοῦ μήπω μεμαχημένου τῶν ἐναντίων ὡς τάχιστα διελθεῖν, ἵνα μὴ ἀνέντων σφῶν τῆς ἐφόδου αὖθις ξυστραφῶσιν, οἱ Βοιωτοὶ πρῶτοι αὐτοῖς ἀντέσχον καὶ προσβαλόντες ἔτρεψάν τε καὶ ἐς φυγὴν κατέστησαν.

44 Καὶ ἐνταῦθα ἤδη ἐν πολλῇ ταραχῇ καὶ ἀπορίᾳ ἐγίγνοντο οἱ Ἀθηναῖοι, ἣν οὐδὲ πυθέσθαι ῥᾴδιον ἦν οὐδ' ἀφ' ἑτέρων ὅτῳ τρόπῳ ἕκαστα ξυνηνέχθη. ἐν μὲν γὰρ ἡμέρᾳ σαφέστερα μέν, ὅμως δὲ οὐδὲ ταῦτα οἱ παραγενόμενοι πάντα πλὴν τὸ καθ' ἑαυτὸν ἕκαστος μόλις οἶδεν· ἐν δὲ νυκτομαχίᾳ, ἣ μόνη δὴ στρατοπέδων μεγάλων

'The light of the moon rendered objects visible, without being sufficient to distinguish friend from foe.'

5. *τὸ ἀπὸ τῆς πρώτης παρατείχισμα* BCAEFG; cor. Göller; *τὸ* om. MT.

6. *ἐβοήθουν τὲ ἐκ* M.—προσέβαλόν E; the rest προσέβαλλόν.

ἔν γε τῷδε τῷ πολέμῳ ἐγένετο, πῶς ἄν τις
2 σαφῶς τι ᾔδει; ἦν μὲν γὰρ σελήνη λαμπρά,
ἑώρων δὲ οὕτως ἀλλήλους ὡς ἐν σελήνῃ εἰκὸς
τὴν μὲν ὄψιν τοῦ σώματος προορᾶν, τὴν δὲ
γνῶσιν τοῦ οἰκείου ἀπιστεῖσθαι. ὁπλῖται δὲ
ἀμφοτέρων οὐκ ὀλίγοι ἐν στενοχωρίᾳ ἀνεστρέ-
3 φοντο. καὶ τῶν Ἀθηναίων οἱ μὲν ἤδη ἐνικῶντο,
οἱ δὲ ἔτι τῇ πρώτῃ ἐφόδῳ ἀήσσητοι
ἐχώρουν. πολὺ δὲ καὶ τοῦ ἄλλου
στρατεύματος αὐτοῖς τὸ μὲν ἄρτι
ἀνεβεβήκει, τὸ δ' ἔτι προσανῄει,
ὥστ' οὐκ ἠπίσταντο πρὸς ὅ τι χρὴ χωρῆσαι.
ἤδη γὰρ τὰ πρόσθεν τῆς τροπῆς γεγενημένης ἐτε-
τάρακτο πάντα καὶ χαλεπὰ ἦν ὑπὸ τῆς βοῆς
4 διαγνῶναι. οἵ τε γὰρ Συρακόσιοι καὶ οἱ ξύμ-
μαχοι κρατοῦντες παρεκελεύοντό τε κραυγῇ οὐκ
ὀλίγῃ χρώμενοι, ἀδύνατον ὂν ἐν νυκτὶ ἄλλῳ τῳ
σημῆναι, καὶ ἅμα τοὺς προσφερομένους ἐδέχοντο·
οἵ τε Ἀθηναῖοι ἐζήτουν τε σφᾶς αὐτοὺς καὶ πᾶν
τὸ ἐξ ἐναντίας, καὶ εἰ φίλιον εἴη τῶν
ἤδη πάλιν φευγόντων, πολέμιον ἐνό-
μιζον, καὶ τοῖς ἐρωτήμασι τοῦ ξυν-
θήματος πυκνοῖς χρώμενοι διὰ τὸ μὴ εἶναι ἄλλῳ
τῳ γνωρίσαι, σφίσι τε αὐτοῖς θόρυβον πολὺν
παρεῖχον ἅμα πάντες ἐρωτῶντες, καὶ τοῖς πολε-
5 μίοις σαφὲς αὐτὸ κατέστησαν· τὸ δ' ἐκείνων οὐχ
ὁμοίως ἠπίσταντο, διὰ τὸ κρατοῦντας αὐτοὺς καὶ
μὴ διεσπασμένους ἧσσον ἀγνοεῖσθαι, ὥστ' εἰ μὲν

'The fugitives of the van were driven back upon their comrades advancing from behind.'

'The whole army became one scene of clamour and confusion.'

44 1. ἔν γε B only; the rest om. γε. 3. γενομένης M.
4. τὸ ἐξ ἐναντίας] τὸ ἐναντίον M.

ἐντύχοιέν τισι κρείσσους ὄντες τῶν πολεμίων, διέφευγον αὐτοὺς ἅτε ἐκείνων ἐπιστάμενοι τὸ ξύνθημα, εἰ δ' αὐτοὶ μὴ ὑποκρίνοιντο, διεφθείροντο.
6 μέγιστον δὲ καὶ οὐχ ἥκιστα ἔβλαψεν ὁ παιανισμός· ἀπὸ γὰρ ἀμφοτέρων παραπλήσιος ὢν ἀπορίαν παρεῖχεν. οἵ τε γὰρ Ἀργεῖοι καὶ οἱ Κερκυραῖοι καὶ ὅσον Δωρικὸν μετ' Ἀθηναίων ἦν ὁπότε παιανίσειαν, φόβον παρεῖχε τοῖς Ἀθη-
7 ναίοις, οἵ τε πολέμιοι ὁμοίως. ὥστε τέλος ξυμπεσόντες αὐτοῖς κατὰ πολλὰ τοῦ στρατοπέδου, ἐπεὶ ἅπαξ ἐταράχθησαν, φίλοι τε φίλοις καὶ πολῖται πολίταις, οὐ μόνον ἐς φόβον κατέστησαν, ἀλλὰ καὶ ἐς χεῖρας ἀλλήλοις ἐλθόντες μόλις ἀπε-
8 λύοντο. καὶ διωκόμενοι κατά τε τῶν κρημνῶν [οἱ] πολλοὶ ῥίπτοντες ἑαυτοὺς ἀπώλλυντο, στενῆς οὔσης τῆς ἀπὸ τῶν Ἐπιπολῶν πάλιν καταβάσεως, καὶ ἐπειδὴ ἐς τὸ ὁμαλὸν οἱ σῳζόμενοι ἄνωθεν καταβαῖεν, οἱ μὲν πολλοὶ αὐτῶν καὶ ὅσοι ἦσαν τῶν προτέρων στρατιωτῶν ἐμπειρίᾳ μᾶλλον τῆς χώρας ἐς τὸ στρατόπεδον διεφύγγανον, οἱ δὲ ὕστερον ἥκοντες εἰσὶν οἳ διαμαρτόντες τῶν ὁδῶν

'With terrible loss and broken spirit, the A. at length found refuge in their own lines.'

5. *ἐντύχοιε* M; *-ν* M in margin.—*ὑποκρίνοιντο*] *κρίνοιντο* B; "*ὑποκρίνοιντο* pro *ἀποκρίνοιντο* omnes tuentur veteres grammatici, quanquam Eustathius eam formam maxime ionicis scriptoribus vindicat."—Haacke.

6. *παιωνισμὸς* and *παιωνίσειαν* M.

7. *αὐτοῖς* M.—*ἀλλήλοις* om. M.

8. *κατὰ τῶν κρημνῶν ῥίπτοντες*] cf. c. 45, 2. "Aliquem de saxo dare praecipitem dicitur *ῥίπτειν*, *ὠθεῖν τινά*, *βάλλειν*, *ἀφιέναι τινὰ κατὰ πέτρας*, non *ἀπὸ πέτρας*." Cobet, *V.L.* 277. Hence Eur. *H.F.* 320 *ἱέναι πέτρας ἄπο* should probably be altered.—[*οἱ*] Bloomfield. Neither Plutarch nor Valla seems to have found it.—*καταβαῖεν, οἱ μὲν* B; the rest καταβαίνοιεν.

κατὰ τὴν χώραν ἐπλανήθησαν· οὕς, ἐπειδὴ ἡμέρα ἐγένετο, οἱ ἱππῆς τῶν Συρακοσίων περιελάσαντες διέφθειραν.

45 Τῇ δ' *ὑστεραίᾳ οἱ μὲν Συρακόσιοι δύο τροπαῖα ἔστησαν, ἐπί τε ταῖς* Ἐπιπολαῖς *ᾗ ἡ πρόσβασις καὶ κατὰ τὸ χωρίον ᾗ οἱ* Βοιωτοὶ *πρῶτον ἀντέστησαν· οἱ δ'* Ἀθηναῖοι *τοὺς νεκροὺς ὑποσπόνδους ἐκομίσαντο.* 2 *ἀπέθανον δὲ οὐκ ὀλίγοι αὐτῶν τε καὶ τῶν ξυμμάχων, ὅπλα μέντοι ἔτι πλείω ἢ κατὰ τοὺς νεκροὺς ἐλήφθη· οἱ γὰρ κατὰ τῶν κρημνῶν βιασθέντες ἅλλεσθαι ψιλοὶ [ἄνευ τῶν ἀσπίδων] οἱ μὲν ἀπώλοντο, οἱ δ' ἐσώθησαν.*

46 Μετὰ *δὲ τοῦτο οἱ μὲν Συρακόσιοι ὡς ἐπὶ ἀπροσδοκήτῳ εὐπραγίᾳ πάλιν αὖ ἀναρρωσθέντες, ὥσπερ καὶ πρότερον, ἐς μὲν* Ἀκράγαντα *στασιάζοντα πεντεκαίδεκα ναυσὶ Σικανὸν ἀπέστειλαν, ὅπως ἐπαγάγοιτο τὴν πόλιν εἰ δύναιτο·* Γύλιππος *δὲ κατὰ γῆν ἐς τὴν ἄλλην Σικελίαν ᾤχετο αὖθις, ἄξων στρατιὰν ἔτι, ὡς ἐν ἐλπίδι ὢν καὶ τὰ τείχη τῶν* Ἀθηναίων *αἱρήσειν βίᾳ, ἐπειδὴ τὰ ἐν ταῖς* Ἐπιπολαῖς *οὕτω ξυνέβη.*

'Again masters of the field, the S. again indulged the hope of storming the A. lines.—G. went to obtain additional reinforcements.'

47 Οἱ *δὲ τῶν* Ἀθηναίων *στρατηγοὶ ἐν τούτῳ ἐβουλεύοντο πρός τε τὴν γεγενημένην ξυμφορὰν καὶ πρὸς τὴν παροῦσαν ἐν τῷ στρατοπέδῳ κατὰ πάντα ἀρρωστίαν. τοῖς τε γὰρ ἐπιχειρήμασιν*

8. *διέφθειρον* M.

45 2. [*ἄνευ τῶν ἀ.*] Haacke.—*ἀπώλοντο* Cobet for MSS. *ἀπώλλυντο.*

46 *ἐπαγάγοιτο* Pluygers for MSS. *ὑπ-*.—*ἄλλην* B only; rest om.

ἑώρων οὐ κατορθοῦντες καὶ τοὺς στρατιώτας
2 ἀχθομένους τῇ μονῇ. νόσῳ τε γὰρ ἐπιέζοντο κατ' ἀμφότερα, τῆς τε ὥρας τοῦ ἐνιαυτοῦ ταύτης οὔσης ἐν ᾗ ἀσθενοῦσιν ἄνθρωποι μάλιστα, καὶ τὸ χωρίον ἅμα ἐν ᾧ ἐστρατοπεδεύοντο ἑλῶδες καὶ χαλεπὸν ἦν· τά τε ἄλλα [ὅτι] ἀνέλπιστα
3 αὐτοῖς ἐφαίνετο. τῷ οὖν Δημοσθένει οὐκ ἐδόκει ἔτι χρῆναι μένειν, ἀλλ' ἅπερ καὶ διανοηθεὶς ἐς τὰς Ἐπιπολὰς διεκινδύνευσεν, ἐπειδὴ ἔσφαλτο, ἐξιέναι ἐψηφίζετο καὶ μὴ διατρίβειν, ἕως ἔτι τὸ πέλαγος οἷόν τε περαιοῦσθαι, καὶ τοῦ στρατεύματος ταῖς γοῦν
4 ἐπελθούσαις ναυσὶ κρατεῖν. καὶ τῇ πόλει ὠφελιμώτερον ἔφη εἶναι πρὸς τοὺς ἐν τῇ χώρᾳ σφῶν ἐπιτειχίζοντας τὸν πόλεμον ποιεῖσθαι ἢ Συρακοσίους, οὓς οὐκέτι ῥᾴδιον εἶναι χειρώσασθαι· οὐδ' αὖ ἄλλως χρήματα πολλὰ δαπανῶντας εἰκὸς εἶναι προσκαθῆσθαι.

'Painful evidences of increasing disorganisation only made D. more strenuous in enforcing the resolution which he had taken before the attack on Epipolae.—He insisted on returning home.'

48 καὶ ὁ μὲν Δημοσθένης τοιαῦτα ἐγίγνωσκεν· ὁ δὲ Νικίας ἐνόμιζε μὲν καὶ αὐτὸς πόνηρα σφῶν τὰ πράγματα εἶναι, τῷ δὲ λόγῳ οὐκ ἐβούλετο αὐτὰ ἀσθενῆ ἀποδεικνύναι, οὐδ' ἐμφανῶς σφᾶς ψηφιζομένους μετὰ πολλῶν τὴν ἀναχώρησιν τοῖς πολεμίοις καταγγέλτους γίγνεσθαι· λαθεῖν γὰρ ἄν, ὁπότε

'This proposition was peremptorily opposed by N.'

47 1. κατορθοῦντες GM ; -ας BCAEF.
2. [ὅτι] om. A only ; ὅτι ἀνελπιστότατα Reiske.
3. διακινδυνεῦσαι AEFM.—ἐπελθοῦσι M.

48 1. πονηρὰ M, which means 'wicked.'—ἀποδεικνῦναι M.—ἂν *om. M.*

2 βούλοιντο, τοῦτο ποιοῦντες πολλῷ ἧσσον. τὸ
δέ τι καὶ τὰ τῶν πολεμίων, ἀφ' ὧν ἐπὶ πλέον ἢ
οἱ ἄλλοι ᾐσθάνετο αὐτῶν, ἐλπίδος τι ἔτι παρεῖχε
πονηρότερα τῶν σφετέρων ἔσεσθαι, ἢν καρτερῶσι
προσκαθήμενοι· χρημάτων γὰρ ἀπορίᾳ αὐτοὺς
ἐκτρυχώσειν, ἄλλως τε καὶ ἐπὶ πλέον ἤδη ταῖς
ὑπαρχούσαις ναυσὶ θαλασσοκρατούντων. καί
(ἦν γάρ τι καὶ ἐν ταῖς Συρακούσαις βουλόμενον
τοῖς Ἀθηναίοις τὰ πράγματα ἐνδοῦναι) ἐπεκηρυ-
3 κεύετο ὡς αὐτὸν καὶ οὐκ εἴα ἀπανίστασθαι. ἃ
ἐπιστάμενος τῷ μὲν ἔργῳ ἔτι ἐπ' ἀμφότερα ἔχων
καὶ διασκοπῶν ἀνεῖχε, τῷ δ' ἐμφανεῖ τότε λόγῳ
οὐκ ἔφη ἀπάξειν τὴν στρατιάν. εὖ γὰρ εἰδέναι
ὅτι Ἀθηναῖοι σφῶν ταῦτα οὐκ ἀπο-
δέξονται ὥστε μὴ αὐτῶν ψηφισαμέ-
νων ἀπελθεῖν. καὶ γὰρ οὐ τοὺς αὐ-
τοὺς ψηφιεῖσθαί τε περὶ τῶν αὐτῶν καὶ τὰ
πράγματα ὥσπερ καὶ αὐτοὶ ὁρῶντας καὶ οὐκ
ἄλλων ἐπιτιμήσει ἀκούοντας γνώσεσθαι, ἀλλ'
ἐξ ὧν ἄν τις εὖ λέγων διαβάλλῃ, ἐκ τούτων
4 αὐτοὺς πείσεσθαι. τῶν τε παρόντων στρατιω-

'The A. people would never tolerate such a proceeding.'

2. δέ τι] δ' ἔτι M, with BAEF.

3. περὶ σφῶν αὐτῶν MSS., Kr., Hw., Bh., Hu.; περὶ σφῶν [αὐτῶν] Bekker, Cl., Sta., Mül., Sitz.: σφῶν αὐτῶν must apply either to τοὺς αὐτούς, or to Nicias and the troops. But taken with τοὺς αὐτούς it is absurd, since the argument, which is clearly 'they will be severe on us,' thus becomes 'they will be severe on themselves'; and if made to apply to the army, it implies that another party is mentally contrasted with the army; which is certainly not the case. But to remove αὐτῶν greatly weakens the sentence. I think N. is made to say οὐχ οἱ αὐτοὶ ψηφιοῦνται περὶ τῶν αὐτῶν, meaning, '*We*, no doubt, shall be the same body; but then the voters will be different.'—ἀκούοντας BM·, rest ἀκούσαντας.—διαβάλλῃ Sta. for MSS. -οι.

‘Even the citizens now serving would alter their tone when they were safe in the public assembly.’

τῶν πολλοὺς καὶ τοὺς πλείους ἔφη, οἳ νῦν βοῶσιν ὡς ἐν δεινοῖς ὄντες, ἐκεῖσε ἀφικομένους τἀναντία βοήσεσθαι ὡς ὑπὸ χρημάτων καταπροδόντες οἱ στρατηγοὶ ἀπῆλθον. οὔκουν βούλεσθαι αὐτός γε ἐπιστάμενος τὰς Ἀθηναίων φύσεις ἐπ' αἰσχρᾷ τε αἰτίᾳ καὶ ἀδίκως ὑπ' Ἀθηναίων ἀπολέσθαι μᾶλλον ἢ ὑπὸ τῶν πολεμίων, εἰ δεῖ,
5 κινδυνεύσας τοῦτο παθεῖν ἰδίᾳ. τά τε Συρακοσίων ἔφη ὅμως ἔτι ἥσσω τῶν σφετέρων εἶναι· καὶ χρήμασι γὰρ αὐτοὺς ξενοτροφοῦντας καὶ ἐν περιπολίοις ἅμα ἀναλίσκοντας, καὶ ναυτικὸν πολὺ ἔτι ἐνιαυτὸν ἤδη βόσκοντας, τὰ μὲν ἀπορεῖν, τὰ δ' ἔτι ἀμηχανήσειν· δισχίλιά τε γὰρ τάλαντα ἤδη ἀνηλωκέναι καὶ ἔτι πολλὰ προσοφείλειν, ἤν τε καὶ ὁτιοῦν ἐκλίπωσι τῆς νῦν παρασκευῆς τῷ μὴ διδόναι τροφήν, φθερεῖσθαι αὐτῶν τὰ πράγματα, ἐπικουρικὰ μᾶλλον ἢ δι' ἀνάγκης ὥσπερ
6 τὰ σφέτερα ὄντα. τρίβειν οὖν ἔφη χρῆναι προσκαθημένους, καὶ μὴ χρήμασιν, ὧν πολὺ κρείσσους εἰσί, νικηθέντας ἀπιέναι.

‘If *their* affairs were now bad, those of S. were even worse.—He therefore advised to remain.’

49 Ὁ μὲν Νικίας τοσαῦτα λέγων ἰσχυρίζετο, αἰσθόμενος τὰ ἐν ταῖς Συρακούσαις ἀκριβῶς, καὶ τὴν τῶν χρημάτων ἀπορίαν, καὶ ὅτι ἦν αὐτόθι

4. *τὰ ἐναντία* M.
5. *ὁμοίως* for *ὅμως* M.—*ἔτι* before *ἐνιαυτὸν* (bracketed by Cl.) should perhaps be *ἐπὶ*; cp. ii. 25, 3; 86, 5.—*τε* after *δισχίλια* B only.—*ἀναλωκέναι* MSS.—*ἤν τε οὖν* M.
6. *χρῆναι* om. M.—*ὧν* B; the rest *ὡς*. The conjectures are *οἷς Coraes, ἕως* Sta., *ᾧ* Pp., *ἐν ᾧ* Gertz.

πολὺ τὸ βουλόμενον τοῖς Ἀθηναίοις ἐνδίδοσθαι τὰ πράγματα, καὶ ἐπικηρυκευόμενον πρὸς αὐτὸν ὥστε μὴ ἀπανίστασθαι, καὶ ἅμα ταῖς γοῦν ναυσίν, ᾗ πρότερον, ἐθάρσει [κρατηθείς].

2 ὁ δὲ Δημοσθένης περὶ μὲν τοῦ προσκαθῆσθαι οὐδ' ὁπωσοῦν ἐνεδέχετο· εἰ δὲ δεῖ μὴ ἀπάγειν τὴν στρατιὰν ἄνευ Ἀθηναίων ψηφίσματος, ἀλλὰ τρίβειν αὐτοῦ, ἔφη χρῆναι ἢ ἐς τὴν Θάψον ἀναστάντας τοῦτο ποιεῖν ἢ ἐς τὴν Κατάνην, ὅθεν τῷ τε πεζῷ ἐπὶ πολλὰ τῆς χώρας ἐπιόντες θρέψονται πορθοῦντες τὰ τῶν πολεμίων καὶ ἐκείνους βλάψουσι, ταῖς τε ναυσὶν ἐν πελάγει καὶ οὐκ ἐν στενοχωρίᾳ, ἣ πρὸς τῶν πολεμίων μᾶλλόν ἐστι, τοὺς ἀγῶνας ποιήσονται, ἀλλ' ἐν εὐρυχωρίᾳ, ἐν ᾗ τά τε τῆς ἐμπειρίας χρήσιμα σφῶν ἔσται καὶ ἀναχωρήσεις καὶ ἐπίπλους οὐκ ἐκ βραχέος καὶ περιγραπτοῦ ὁρμώμενοί τε καὶ

'Both D. and Eur. protested.—They insisted, at the very least, on quitting this position.—They urged an immediate transfer of their camp to Thapsus or Katana.'

49 1. που τὸ B; the rest om. που; πολὺ τὸ Linwood. The passage καὶ ὅτι ἦν . . . κρατηθεὶς is corrupt: [καὶ ὅτι ἦν . . . ἀπανίστασθαι] Bothe; [καὶ ὅτι ἦν . . κρατηθείς] Hw.—τοῖς Ἀθηναίοις γίγνεσθαι MSS. "Solum γίγνεσθαι cum dat. idoneam sententiam non praebet neque huc pertinent exempla a Class. adscripta iii. 23, 5; v. 55, 3; viii. 57, 1, ubi γίγνεσθαι *contingere, evenire* valet," Sta., who reads τοῖς Ἀ. <ὑποχείρια> γίγνεσθαι, comparing iii. 86, εἰ σφίσι δυνατὰ εἴη τὰ ἐν τῇ Σικελίᾳ πράγματα ὑποχείρια γενέσθαι. Naber reads <ἐπὶ> τοῖς Ἀ. γίγ.: but, as this passage is very similar to 48, 2, I have substituted ἐνδίδοσθαι for γίγνεσθαι.—γ' ἂν for γοῦν M.—ἢ πρότερον θαρσήσει κρατηθεὶς M; θαρρῶν ἢ πρ. ἐθάρσησε κ. B; ᾗ Sta. for MSS. ἢ; ἐθάρσει Gertz for θαρσήσει of CAEFGM; those who read ἢ insert μᾶλλον before it.—[κρατηθεὶς] I bracket; κρατήσειν Badham, Rauchenstein; <καὶ> κρατηθεὶς Cl., Hu.; κρατυνθεὶς Bauer, Bothe.

2. αὐτοῦ Kr. for MSS. αὐτούς.—θρέψονται B only; rest τρέψονται.—τὰς τῶν πολεμίων M.

3 *καταίροντες ἕξουσι. τό τε ξύμπαν εἰπεῖν, οὐδενὶ τρόπῳ οἱ ἔφη ἀρέσκειν ἐν τῷ αὐτῷ ἔτι μένειν, ἀλλ' ὅτι τάχιστα ἤδη ἐξανίστασθαι καὶ μὴ μέλλειν. καὶ ὁ Εὐρυμέδων αὐτῷ ταῦτα ξυνηγόρευεν.*

4 'N. refused to consent.—Thus the armament remained, apparently quite inactive.'

ἀντιλέγοντος δὲ τοῦ Νικίου ὄκνος τις καὶ μέλλησις ἐνεγένετο, καὶ ἅμα ὑπόνοια μή τι καὶ πλέον εἰδὼς ὁ Νικίας ἰσχυρίζηται. καὶ οἱ μὲν Ἀθηναῖοι τούτῳ τῷ τρόπῳ διεμέλλησάν τε καὶ κατὰ χώραν ἔμενον.

50 *Ὁ δὲ Γύλιππος καὶ ὁ Σικανὸς ἐν τούτῳ παρῆσαν ἐς τὰς Συρακούσας, ὁ μὲν Σικανὸς ἁμαρτὼν τοῦ Ἀκράγαντος (ἐν Γέλᾳ γὰρ ὄντος αὐτοῦ ἔτι ἡ τοῖς Συρακοσίοις στάσις [ἐς] φιλία ἐξεπεπτώκει), ὁ δὲ Γύλιππος ἄλλην τε στρατιὰν πολλὴν ἔχων ἦλθεν ἀπὸ τῆς Σικελίας καὶ τοὺς ἐκ τῆς Πελοποννήσου τοῦ ἦρος ἐν ταῖς ὁλκάσιν ὁπλίτας ἀποσταλέντας, ἀφικομένους ἀπὸ τῆς Λιβύης ἐς*

'G. returned with a considerable force of Sicilian Greeks.'

2 *Σελινοῦντα. ἀπενεχθέντες γὰρ ἐς Λιβύην, καὶ δόντων Κυρηναίων τριήρεις δύο καὶ τοῦ πλοῦ ἡγεμόνας, καὶ ἐν τῷ παράπλῳ Εὐεσπερίταις πολιορκουμένοις ὑπὸ Λιβύων ξυμμαχήσαντες καὶ νικήσαντες τοὺς Λίβυς, καὶ αὐτόθεν παραπλεύσαντες ἐς Νέαν πόλιν, Καρχηδονιακὸν ἐμπόριον,*

3. *ἐξανίστασθαι*, placed after *μέλλειν* in the MSS., was transferred by Haase.

4. *ἐγένετο* for *ἐνεγένετο* BM.

50 1. *ἁμαρτῶν* M.—*φιλία* Bauer for *ἐς φίλια* (AEFM) or *ἐς φιλία* (B) or *ἐς φιλίαν* (G).—*πολλὴν ἄλλην* M; *ἔχων πολλὴν* B.—*ἀποσταλέντας ὁπ.* M.

2. *ἀπενεχθέντων* all but B.—*εὐεσπερεῖται* all but B.

ὅθενπερ Σικελία ἐλάχιστον δύο ἡμερῶν καὶ νυκτὸς πλοῦν ἀπέχει, καὶ ἀπ' αὐτοῦ περαιωθέντες,

3 ἀφίκοντο ἐς Σελινοῦντα. καὶ οἱ μὲν Συρακόσιοι εὐθὺς αὐτῶν ἐλθόντων παρεσκευάζοντο ὡς ἐπιθησόμενοι κατ' ἀμφότερα αὖθις τοῖς Ἀθηναίοις, καὶ ναυσὶ καὶ πεζῷ· οἱ δὲ τῶν Ἀθηναίων στρατηγοὶ ὁρῶντες στρατιάν τε ἄλλην προσγεγενημένην αὐτοῖς, καὶ τὰ ἑαυτῶν ἅμα οὐκ ἐπὶ τὸ βέλτιον χωροῦντα ἀλλὰ καθ' ἡμέραν τοῖς πᾶσι χαλεπώτερον ἴσχοντα, μάλιστα δὲ τῇ ἀσθενείᾳ τῶν ἀνθρώπων πιεζόμενα, μετεμέλοντό τε πρότερον οὐκ ἀναστάντες, καὶ ὡς αὐτοῖς οὐδὲ ὁ Νικίας ἔτι ὁμοίως ἐνηντιοῦτο, ἀλλ' ἢ μὴ φανερῶς γε ἀξιῶν [μὴ] ψηφίζεσθαι, προεῖπον ὡς ἐδύναντο ἀδηλότατα ἔκπλουν ἐκ τοῦ στρατοπέδου πᾶσι,

'D. now again pressed for immediate departure.—N. did not venture to persist.—He however insisted—that the order should be circulated as privately as possible to be ready at a given signal.'

4 καὶ παρασκευάσασθαι ὅταν τις σημήνῃ. καὶ μελλόντων αὐτῶν, ἐπειδὴ ἑτοῖμα ἦν, ἀποπλεῖν, *ἡ σελήνη ἐκλείπει· ἐτύγχανε γὰρ πανσέληνος οὖσα. καὶ οἱ Ἀθηναῖοι οἵ τε πλείους ἐπισχεῖν ἐκέλευον τοὺς στρατηγοὺς ἐνθύμιον ποιούμενοι, καὶ ὁ Νικίας (ἦν γάρ τι καὶ ἄγαν θεασμῷ τε καὶ τῷ τοιούτῳ προσκείμενος) οὐδ' ἂν διαβουλεύσασθαι ἔτι ἔφη,

'The gods themselves interfered to forbid departure.'

2. *ὅθεν πρὸς Σικελίαν* MSS., cor. Bh.—*δυοῖν* B.—*πλοῦς* all but B.

3. *μᾶλλον* for *μάλιστα* M.—*ἔτι* om. M.—*ἠναντιοῦτο* MSS.—*ἀλλ' ἢ* Steph., for MSS. *ἄλλο εἰ*. *ἀλλ' ἢ* Hu.—[*μὴ*] om. Steph.—*ἠδύναντο* M.—*παρεσκευάσθαι* for *παρασκευάσασθαι* Abresch. See note.

4. *θεασμῷ* for *θειασμῷ* Cobet.

πρίν, ὡς οἱ μάντεις ἐξηγοῦντο, τρὶς ἐννέα ἡμέρας
μεῖναι, ὅπως ἂν πρότερον κινηθείη. καὶ τοῖς μὲν
Ἀθηναίοις μελλήσασι διὰ τοῦτο ἡ μονὴ ἐγεγένητο.
51 Οἱ δὲ Συρακόσιοι καὶ αὐτοὶ τοῦτο πυθόμενοι
πολλῷ μᾶλλον ἐπηρμένοι ἦσαν μὴ
ἀνιέναι τὰ τῶν Ἀθηναίων, ὡς καὶ
αὐτῶν κατεγνωκότων ἤδη μηκέτι
κρεισσόνων εἶναι σφῶν μήτε ταῖς
ναυσὶ μήτε τῷ πεζῷ (οὐ γὰρ ἂν τὸν
ἔκπλουν ἐπιβουλεῦσαι), καὶ ἅμα οὐ
βουλόμενοι αὐτοὺς ἄλλοσέ ποι τῆς
Σικελίας καθεζομένους χαλεπωτέρους
εἶναι προσπολεμεῖν, ἀλλ' αὐτοῦ ὡς
τάχιστα καὶ ἐν ᾧ σφίσι ξυμφέρει
2 ἀναγκάσαι αὐτοὺς ναυμαχεῖν. τὰς οὖν ναῦς
ἐπλήρουν καὶ ἀνεπειρῶντο ἡμέρας ὅσαι αὐτοῖς
ἐδόκουν ἱκαναὶ εἶναι. ἐπειδὴ δὲ καιρὸς ἦν, τῇ
μὲν προτέρᾳ πρὸς τὰ τείχη τῶν Ἀθηναίων
προσέβαλλον, καὶ ἐπεξελθόντος μέρους τινὸς οὐ
πολλοῦ καὶ τῶν ὁπλιτῶν καὶ τῶν ἱππέων κατά
τινας πύλας ἀπολαμβάνουσί τε τῶν ὁπλιτῶν
τινας καὶ τρεψάμενοι καταδιώκουσιν· οὔσης δὲ
στενῆς τῆς ἐσόδου οἱ Ἀθηναῖοι ἵππους τε ἑβ-
δομήκοντα ἀπολλύασι καὶ τῶν ὁπλιτῶν οὐ πολ-
52 λούς. καὶ ταύτῃ μὲν τῇ ἡμέρᾳ ἀπεχώρησεν ἡ
στρατιὰ τῶν Συρακοσίων· τῇ δ' ὑστεραίᾳ ταῖς

'The fact, which speedily came to their knowledge, that the A. had resolved to make a furtive escape, emboldened the S. to crush them as they were in the Gt. Harbour. G. practised for several days.—A desperate action took place.—Eur. was slain,—and the entire A. fleet was beaten.'

51 1. *αὐτοὶ* MSS.; *αὐτίκα* Sitz.; *ὁ Γύλιππος* Kr.—*ἐπηρμένοι* B; *ἐγηγερμένοι* Bγρ. CAEFM.—*ταῖς* before *ναυσὶ* om. CAEFM; *τῷ* before *πεζῷ* om. C.

2. *ἀνεπαύοντο* all but B.—*αὐταῖς* M.—*προτεραίᾳ* B.—*ἐφόδου* M.—*ἀπολλύουσι* MSS.; cor. Bk.

τε ναυσὶν ἐκπλέουσιν οὔσαις ἓξ καὶ ἑβδομήκοντα, καὶ τῷ πεζῷ ἅμα πρὸς τὰ τείχη ἐχώρουν. οἱ δ' Ἀθηναῖοι ἀντανῆγον ναυσὶν ἓξ καὶ ὀγδοήκοντα
2 καὶ προσμείξαντες ἐναυμάχουν. καὶ τὸν Εὐρυμέδοντα ἔχοντα τὸ δεξιὸν κέρας τῶν Ἀθηναίων καὶ βουλόμενον περικλήσασθαι τὰς ναῦς τῶν ἐναντίων καὶ ἐπεξάγοντα τῷ πλῷ πρὸς τὴν γῆν μᾶλλον, νικήσαντες οἱ Συρακόσιοι καὶ οἱ ξύμμαχοι τὸ μέσον πρῶτον τῶν Ἀθηναίων, ἀπολαμβάνουσι κἀκεῖνον ἐν τῷ κοίλῳ [καὶ μυχῷ] τοῦ λιμένος, καὶ αὐτόν τε διαφθείρουσι καὶ τὰς μετ' αὐτοῦ ναῦς ἐπισπομένας· ἔπειτα δὲ καὶ τὰς πάσας ἤδη ναῦς τῶν Ἀθηναίων κατεδίωκόν τε
53 καὶ ἐξεώθουν ἐς τὴν γῆν. ὁ δὲ Γύλιππος ὁρῶν τὰς ναῦς τῶν πολεμίων νικωμένας καὶ ἔξω τῶν σταυρωμάτων καὶ τοῦ ἑαυτῶν στρατοπέδου καταφερομένας, βουλόμενος διαφθείρειν τοὺς ἐκβαίνοντας καὶ τὰς ναῦς ῥᾷον τοὺς Συρακοσίους ἀφέλκειν τῆς γῆς φιλίας οὔσης, παρεβοήθει ἐπὶ τὴν χηλὴν μέρος τι ἔχων
2 τῆς στρατιᾶς. καὶ αὐτοὺς οἱ Τυρσηνοί (οὗτοι γὰρ ἐφύλασσον τοῖς Ἀθηναίοις ταύτῃ) ὁρῶντες ἀτάκτως προσφερομένους, ἐπεκβοηθήσαντες καὶ προσπεσόντες τοῖς πρώτοις τρέ-

'Most of the defeated ships were forced ashore. G. marched down his land-force to the water's edge, to prevent the retreat of the crews.'

'The Tyrrhenian troops sallied out against them, beat the foremost, and drove them away from the shore into the marsh.'

52 1. προσμίξαντες MSS.
2. περικλείσασθαι BAGM.—ἐξάγοντα all but B.—[καὶ μυχῷ] Bothe; C om. καί.—ναῦς ἤδη all but B.

53 1. ναῦς τῶν Συρακοσίων M.—παρεβοήθη M.
2. ταύτῃ B only; the rest om.

πουσι καὶ ἐσβάλλουσιν ἐς τὴν λίμνην τὴν Λυσι-
3 μέλειαν καλουμένην. ὕστερον δὲ πλείονος ἤδη
τοῦ στρατεύματος παρόντος τῶν Συρακοσίων καὶ
ξυμμάχων, καὶ οἱ Ἀθηναῖοι ἐπιβοηθήσαντες καὶ
δείσαντες περὶ ταῖς ναυσὶν ἐς μάχην τε κατέ-
στησαν πρὸς αὐτοὺς καὶ νικήσαντες ἐπεδίωξαν
καὶ ὁπλίτας τε οὐ πολλοὺς ἀπέκτειναν καὶ τὰς
ναῦς τὰς μὲν πολλὰς διέσωσάν τε καὶ ξυνήγαγον
κατὰ τὸ στρατόπεδον, δυοῖν δὲ δεούσας εἴκοσιν
οἱ Συρακόσιοι καὶ οἱ ξύμμαχοι ἔλαβον αὐτῶν,
4 καὶ τοὺς ἄνδρας πάντας ἀπέκτειναν. καὶ ἐπὶ
τὰς λοιπὰς ἐμπρῆσαι βουλόμενοι ὁλκάδα πα-
λαιὰν κληματίδων καὶ δᾳδὸς γεμίσαντες (ἦν γὰρ
ἐπὶ τοὺς Ἀθηναίους ὁ ἄνεμος οὔριος) ἀφεῖσαν
[τὴν ναῦν] πῦρ ἐμβαλόντες. καὶ οἱ Ἀθηναῖοι
δείσαντες περὶ ταῖς ναυσὶν ἀντεμηχανήσαντό τε
σβεστήρια κωλύματα καὶ παύσαντες τὴν φλόγα
καὶ τὸ μὴ προσελθεῖν ἐγγὺς τὴν ὁλκάδα, τοῦ
54 κινδύνου ἀπηλλάγησαν. μετὰ δὲ τοῦτο Συρα-
κόσιοι μὲν τῆς τε ναυμαχίας τροπαῖον ἔστησαν
καὶ τῆς ἄνω τῆς πρὸς τῷ τείχει ἀπολήψεως τῶν
ὁπλιτῶν, ὅθεν καὶ τοὺς ἵππους ἔλαβον, Ἀθηναῖοι
δὲ ἧς τε οἱ Τυρσηνοὶ τροπῆς ἐποιήσαντο τῶν
πεζῶν ἐς τὴν λίμνην καὶ ἧς αὐτοὶ τῷ ἄλλῳ
στρατοπέδῳ.

55 Γεγενημένης δὲ τῆς νίκης τοῖς Συρακοσίοις λαμπρᾶς ἤδη καὶ τοῦ ναυτικοῦ (πρότερον μὲν γὰρ ἐφοβοῦντο τὰς μετὰ

'Except for this success on land, the entire A.

3. δυοῖν δὲ οὔσας M.—εἴκοσι ἃς CAEFM.
4. [τὴν ναῦν] Bothe, then Badham, then Hw.—ἀντεμηχανήσαντό τε κ.τ.λ., altered by many edd. Cf. Pollux i. 168.

τοῦ Δημοσθένους ναῦς ἐπελθούσας), οἱ μὲν Ἀθηναῖοι ἐν παντὶ δὴ ἀθυμίας ἦσαν καὶ ὁ παράλογος αὐτοῖς μέγας ἦν, πολὺ δὲ μείζων ἔτι τῆς στρατείας
2 ὁ μετάμελος. πόλεσι γὰρ ταύταις μόναις ἤδη ὁμοιοτρόποις ἐπελθόντες, δημοκρατουμέναις τε, ὥσπερ καὶ αὐτοί, καὶ ναῦς καὶ ἵππους καὶ μεγέθη ἐχούσαις, οὐ δυνάμενοι ἐπενεγκεῖν οὔτε ἐκ πολιτείας τι μεταβολῆς τὸ διάφορον αὐτοῖς, ᾧ προσήγοντο ἄν, οὔτ' ἐκ παρασκευῆς πολλῷ κρείσσονος, σφαλλόμενοι δὲ τὰ πλείω, τά τε πρὸ αὐτῶν ἠπόρουν καὶ ἐπειδή γε καὶ ταῖς ναυσὶν ἐκρατήθησαν, ὃ οὐκ ἂν ᾤοντο,
56 πολλῷ δὴ μᾶλλον ἔτι. οἱ δὲ Συρακόσιοι τόν τε λιμένα εὐθὺς παρέπλεον ἀδεῶς καὶ τὸ στόμα αὐτοῦ διενοοῦντο κλῄσειν, ὅπως μηκέτι μηδ' εἰ βούλοιντο λάθοιεν αὐτοὺς οἱ Ἀθηναῖοι ἐκπλεύσαν-
2 τες. οὐ γὰρ περὶ τοῦ αὐτοὶ σωθῆναι μόνον ἔτι τὴν ἐπιμέλειαν ἐποιοῦντο, ἀλλὰ καὶ ὅπως ἐκείνους κωλύσουσι, νομίζοντες, ὅπερ ἦν, ἀπό τε τῶν παρόντων πολὺ σφῶν καθυπέρτερα τὰ πράγματα εἶναι, καί, εἰ δύναιντο κρατῆσαι Ἀθηναίων τε καὶ τῶν ξυμμάχων καὶ κατὰ γῆν καὶ κατὰ θάλασσαν, καλὸν σφίσιν ἐς τοὺς Ἕλληνας τὸ ἀγώνισμα φανεῖσθαι·

fleet would have been destroyed.—Sickness of the whole enterprise, and repentance for having undertaken it now became uppermost.'

'The S. determined to close up and guard the mouth of the harbour.—Their pride swelled when they reflected on the Pan-Hellenic importance which the siege had now acquired, and when they counted up the number and variety of Greek warriors now fighting on one side or the other.'

2. *κρείσσους* CAEFGM ; *κρείσσους ὄντες* B ; *κρείσσονος* Schol.
56 1. *κλείσειν* BAEM.
2. *κωλύσουσι* C only ; the rest κωλύσωσι.

τούς τε γὰρ ἄλλους Ἕλληνας εὐθὺς τοὺς μὲν ἐλευθεροῦσθαι, τοὺς δὲ φόβου ἀπολύεσθαι (οὐ γὰρ ἔτι δυνατὴν ἔσεσθαι τὴν ὑπόλοιπον Ἀθηναίων δύναμιν τὸν ὕστερον ἐπενεχθησόμενον πόλεμον ἐνεγκεῖν), καὶ αὐτοὶ δόξαντες αὐτῶν αἴτιοι εἶναι ὑπό τε τῶν ἄλλων ἀνθρώπων καὶ ὑπὸ
3 τῶν ἔπειτα πολὺ θαυμασθήσεσθαι. καὶ ἦν δὲ ἄξιος ὁ ἀγὼν κατά τε ταῦτα καὶ ὅτι οὐχὶ Ἀθηναίων μόνων περιεγίγνοντο, ἀλλὰ καὶ τῶν ἄλλων πολλῶν ξυμμάχων, καὶ οὐδ' αὐτοὶ αὖ μόνοι, ἀλλὰ καὶ μετὰ τῶν ξυμβοηθησάντων σφίσιν, ἡγεμόνες τε γενόμενοι μετὰ Κορινθίων καὶ Λακεδαιμονίων, καὶ τὴν σφετέραν πόλιν ἐμπαρασχόντες προκινδυνεῦσαί τε καὶ τοῦ ναυτικοῦ μέγα [μέρος]
4 προκόψαντες. ἔθνη γὰρ πλεῖστα δὴ ἐπὶ μίαν πόλιν ταύτην ξυνῆλθε, πλήν γε δὴ τοῦ ξύμπαντος ὄχλου τοῦ ἐν τῷδε τῷ πολέμῳ <πολεμοῦντος> πρὸς τήν Ἀθηναίων τε πόλιν καὶ Λακεδαιμονίων.

57 Τοσοίδε γὰρ ἑκάτεροι ἐπὶ Σικελίαν τε καὶ περὶ Σικελίας, τοῖς μὲν ξυγκτησόμενοι τὴν χώραν ἐλθόντες, τοῖς δὲ ξυνδιασώσοντες, ἐπὶ Συρακούσαις ἐπολέμησαν, οὐ κατὰ δίκην τι μᾶλ-

'Greeks continental and insular—Ionic, Doric, and Aeolic—autonomous and dependent—volun-

2. <ἂν> ἐλευθεροῦσθαι Hw.—ἐπενεγκεῖν M.

3. μόνων Sta. for MSS. μόνον.—ἀλλὰ καὶ . . μόνοι om. M.; μόνοι Madvig for MSS. μόνον.—[μέρος] Kr.

4. ὄχλου Kr. for MSS. λόγου. See Appendix II. Cf. c. 75, 5.—πολέμῳ <πολεμοῦντος> is my conjecture. Sta. shows (1) that ξυνελθόντος cannot be supplied from ξυνῆλθε, (2) that, if it could, it would not give sense. He thinks ξυστάντος, or something similar, is lost after τοῦ.

57 1. ξυνδιασώσαντες M.—Συρακούσαις Bauer for MSS. -ας.

λον. οὐδὲ κατὰ ξυγγένειαν μετ' ἀλλή-
λων στάντες, ἀλλ' ὡς ἕκαστοι τῆς
ξυντυχίας ἢ κατὰ τὸ ξυμφέρον ἢ
ἀνάγκῃ ἔσχον.

teers and mercenaries—from Miletus and Chios in the east to Selinus in the west—were here to be found;—also the barbaric Sikels, Egestaeans, Tyrrhenians, and Iapygians.'

2 Ἀθηναῖοι μὲν αὐτοὶ Ἴωνες ἐπὶ
Δωριέας Συρακοσίους ἑκόντες ἦλθον,
καὶ αὐτοῖς τῇ αὐτῇ φωνῇ καὶ νομί-
μοις ἔτι χρώμενοι Λήμνιοι καὶ Ἴμβριοι καὶ
Αἰγινῆται, οἳ τότε Αἴγιναν εἶχον, καὶ ἔτι
Ἑστιαιῆς οἱ ἐν Εὐβοίᾳ [Ἑστίαιαν οἰκοῦντες],
3 ἄποικοι ὄντες, ξυνεστράτευσαν. τῶν δὲ ἄλλων
οἱ μὲν ὑπήκοοι, οἱ δ' ἀπὸ ξυμμαχίας αὐτόνομοι,
4 εἰσὶ δὲ καὶ οἳ μισθοφόροι ξυνεστράτευον. καὶ
τῶν μὲν ὑπηκόων καὶ φόρου ὑποτελῶν Ἐρετριῆς
καὶ Χαλκιδῆς καὶ Στυρῆς καὶ Καρύστιοι ἀπ' Εὐ-
βοίας ἦσαν, ἀπὸ δὲ νήσων Κεῖοι καὶ Ἄνδριοι καὶ
Τήνιοι, ἐκ δ' Ἰωνίας Μιλήσιοι καὶ Σάμιοι καὶ
Χῖοι. τούτων Χῖοι οὐχ ὑποτελεῖς ὄντες φόρου,
ναῦς δὲ παρέχοντες, αὐτόνομοι ξυνείποντο· καὶ
τὸ πλεῖστον Ἴωνες ὄντες οὗτοι πάντες καὶ ἀπ'
Ἀθηναίων πλὴν Καρυστίων (οὗτοι δ' εἰσὶ
Δρύοπες), ὑπήκοοι δ' ὄντες καὶ ἀνάγκῃ ὅμως

1. *ὡς ἑκάστοις . . ἔσχεν* CAEFM ; *ἕκαστοι . . ἔσχεν* B ; *ἔσχον* Steph. ; *ἕκαστος . . ἔσχεν* Kr. ; *ἕκαστοι . . ἔσχον* Bh.—*ἀνάγκη* CAEG ; *ἀνάγκης* B.

2. *οἳ* for *οἱ* M.—[Ἑ. *οἰκοῦντες*] Kr.

4. [*καὶ φόρου ὑποτελῶν*] Sta., because the Chians are included and are said below to be *οὐχ ὑποτελεῖς φόρου.* But the clause below is a *correction.* Cf. ii. 70, 3 *ξυνέβησαν ἐξελθεῖν αὐτοὺς καὶ παῖδας καὶ γυναῖκας καὶ τοὺς ἐπικούρους ξὺν ἑνὶ ἱματίῳ, γυναῖκας δὲ ξὺν δυοῖν.*—*Στυρεῖς* M.—Κεῖοι Ἄνδριοι M, *καὶ* omitted.—Τήνιοι B only ; Τήιοι AEFGM ; Τηΐοι C.—ξυνέσποντο all the good MSS.

5 Ἴωνές γε ἐπὶ Δωριέας ἠκολούθουν. πρὸς δ'
αὐτοῖς Αἰολῆς, Μηθυμναῖοι μὲν ναυσὶ καὶ οὐ
φόρῳ ὑπήκοοι, Τενέδιοι δὲ καὶ Αἴνιοι ὑποτελεῖς.
οὗτοι δὲ Αἰολῆς Αἰολεῦσι τοῖς κτίσασι Βοιωτοῖς
[μετὰ Συρακοσίων] κατ' ἀνάγκην ἐμάχοντο,
Πλαταιῆς δὲ καὶ ἄντικρυς Βοιωτοὶ Βοιωτοῖς
6 μόνοι εἰκότως κατ' ἔχθος. Ῥόδιοι δὲ καὶ Κυθή-
ριοι Δωριῆς ἀμφότεροι, οἱ μὲν Λακεδαιμονίων
ἄποικοι, Κυθήριοι, ἐπὶ Λακεδαιμονίους τοὺς ἅμα
Γυλίππῳ μετὰ Ἀθηναίων ὅπλα ἔφερον, Ῥόδιοι
δέ, Ἀργεῖοι γένος, Συρακοσίοις μὲν Δωριεῦσι,
Γελῴοις δὲ καὶ ἀποίκοις ἑαυτῶν οὖσι, μετὰ
Συρακοσίων στρατευομένοις, ἠναγκάζοντο πο-
7 λεμεῖν. τῶν τε περὶ Πελοπόννησον νησιωτῶν
Κεφαλλῆνες μὲν καὶ Ζακύνθιοι αὐτόνομοι μέν,
κατὰ δὲ τὸ νησιωτικὸν μᾶλλον κατειργόμενοι,
ὅτι θαλάσσης ἐκράτουν οἱ Ἀθηναῖοι, ξυνείποντο·
Κερκυραῖοι δὲ οὐ μόνον Δωριῆς ἀλλὰ καὶ Κορίν-
θιοι σαφῶς ἐπὶ Κορινθίους τε καὶ Συρακοσίους,
τῶν μὲν ἄποικοι ὄντες, τῶν δὲ ξυγγενεῖς, ἀνάγκῃ
μὲν ἐκ τοῦ εὐπρεποῦς, βουλήσει δὲ κατὰ ἔχθος
8 τὸ Κορινθίων οὐχ ἧσσον εἵποντο. καὶ οἱ Μεσσή-
νιοι νῦν καλούμενοι ἐκ Ναυπάκτου καὶ ἐκ Πύλου
τότε ὑπ' Ἀθηναίων ἐχομένης ἐς τὸν πόλεμον
παρελήφθησαν. καὶ ἔτι Μεγαρέων φυγάδες οὐ

4. Ἴωνές τε all but B.
5. [μετὰ Σ.] I bracket; Βοιωτοῖς <τοῖς> μετὰ Σ. Lindau.—*καὶ ἄντικρυς* Bh. for MSS. *καταντικρὺ* which is always *local* in Attic.
6. ἄποικοι [Κυθήριοι] Bothe; but cf. c. 86, 3.
8. ἐκ Ναυπάκτου B only; rest ἐν Ναυπάκτῳ; hence ἐν N. ἐκ *N. Cl.*; <οἱ> ἐκ Ναυπάκτου [καὶ] Kr.

πολλοὶ Μεγαρεῦσι Σελινουντίοις οὖσι κατὰ ξυμ-
9 φορὰν ἐμάχοντο. τῶν δὲ ἄλλων ἑκούσιος μᾶλ-
λον ἡ στρατεία ἐγίγνετο ἤδη. Ἀργεῖοι μὲν γὰρ
οὐ τῆς ξυμμαχίας ἕνεκα μᾶλλον ἢ τῆς Λακεδαι-
μονίων τε ἔχθρας καὶ τῆς παραυτίκα ἕκαστοι
ἰδίας ὠφελίας Δωριῆς ἐπὶ Δωριέας μετὰ Ἀθη-
ναίων Ἰώνων ἠκολούθουν, Μαντινῆς δὲ καὶ ἄλλοι
Ἀρκάδων μισθοφόροι, ἐπὶ τοὺς αἰεὶ πολεμίους
σφίσιν ἀποδεικνυμένους εἰωθότες ἰέναι, καὶ τότε
τοὺς μετὰ Κορινθίων ἐλθόντας Ἀρκάδας οὐδὲν
ἧσσον διὰ κέρδος ἡγούμενοι πολεμίους, Κρῆτες
δὲ καὶ Αἰτωλοὶ μισθῷ καὶ οὗτοι πεισθέντες·
ξυνέβη δὲ τοῖς Κρησὶ τὴν Γέλαν Ῥοδίοις ξυγ-
κτίσαντας μὴ ξὺν τοῖς ἀποίκοις, ἀλλ' ἐπὶ τοὺς
10 ἀποίκους ἑκόντας μετὰ μισθοῦ ἐλθεῖν. καὶ
Ἀκαρνάνων τινὲς ἅμα μὲν κέρδει, τὸ δὲ πλέον
Δημοσθένους φιλίᾳ καὶ Ἀθηναίων εὐνοίᾳ ξύμμα-
11 χοι ὄντες ἐπεκούρησαν. καὶ οἵδε μὲν τῷ Ἰονίῳ
κόλπῳ ὁριζόμενοι· Ἰταλιωτῶν δὲ Θούριοι καὶ
Μεταπόντιοι, ἐν τοιαύταις ἀνάγκαις τότε στα-
σιωτικῶν καιρῶν κατειλημμένοι, ξυνεστράτευον,
καὶ Σικελιωτῶν Νάξιοι καὶ Καταναῖοι, βαρ-
βάρων δὲ Ἐγεσταῖοί τε, οἵπερ ἐπηγάγοντο, καὶ
Σικελῶν τὸ πλέον, καὶ τῶν ἔξω Σικελίας Τυρση-
νῶν τέ τινες κατὰ διαφορὰν Συρακοσίων καὶ

9. γὰρ om. all but B.—οὖν for οὐ M.—ὠφελίας om. all but B.—ἄκοντας for ἑκόντας all but B.

11. Ἰωνίων M.—στρατιωτικῶν AEFM.—κατειλημμένοι Reiske for MSS. -μένων.—Σικελιωτῶν om. M.—τε after Ἐγεσταῖοι om. all but B.

Ἰάπυγες μισθοφόροι. τοσάδε μὲν μετὰ Ἀθηναίων ἔθνη ἐστράτευον.

58 Συρακοσίοις δὲ ἀντεβοήθησαν Καμαριναῖοι μὲν ὅμοροι ὄντες καὶ Γελῷοι οἰκοῦντες μετ' αὐτούς, ἔπειτα Ἀκραγαντίνων ἡσυχαζόντων ἐν τῷ
2 ἐπ' ἐκεῖνα ἱδρυμένοι Σελινούντιοι. καὶ οἵδε μὲν τῆς Σικελίας τὸ πρὸς Λιβύην μέρος τετραμμένον νεμόμενοι, Ἱμεραῖοι δὲ ἀπὸ τοῦ πρὸς τὸν Τυρσηνικὸν πόντον μορίου, ἐν ᾧ καὶ μόνοι Ἕλληνες οἰκοῦσιν· οὗτοι δὲ καὶ ἐξ αὐτοῦ μόνοι ἐβοήθησαν.
3 καὶ Ἑλληνικὰ μὲν ἔθνη τῶν ἐν Σικελίᾳ τοσάδε, Δωριῆς τε καὶ [οἱ] αὐτόνομοι πάντες, ξυνεμάχουν, βαρβάρων δὲ Σικελοὶ μόνοι ὅσοι μὴ ἀφέστασαν πρὸς τοὺς Ἀθηναίους· τῶν δ' ἔξω Σικελίας Ἑλλήνων Λακεδαιμόνιοι μὲν ἡγεμόνα Σπαρτιάτην παρεχόμενοι, νεοδαμώδεις δὲ τοὺς ἄλλους καὶ Εἵλωτας [δύναται δὲ τὸ νεοδαμῶδες ἐλεύθερον ἤδη εἶναι], Κορίνθιοι δὲ καὶ ναυσὶ καὶ πεζῷ μόνοι παραγενόμενοι καὶ Λευκάδιοι καὶ Ἀμπρακιῶται κατὰ τὸ ξυγγενές, ἐκ δὲ Ἀρκαδίας μισθοφόροι ὑπὸ Κορινθίων ἀποσταλέντες, καὶ Σικυώνιοι ἀναγκαστοὶ στρατεύοντες, καὶ τῶν
4 ἔξω Πελοποννήσου Βοιωτοί. πρὸς δὲ τοὺς ἐπελθόντας τούτους οἱ Σικελιῶται αὐτοὶ πλῆθος πλέον κατὰ πάντα παρέσχοντο, ἅτε μεγάλας πόλεις οἰκοῦντες· καὶ γὰρ ὁπλῖται πολλοὶ καὶ

58 2. μεραῖοι for Ἱμεραῖοι M.

3. δωριεῖς M.—[οἱ] Bk.—[δύναται . . εἶναι] Portus. The Schol. did not find these words, for he notes νεοδαμώδης ὁ ἐλεύθερος παρὰ τοῖς Λακεδαιμονίοις. For ἤδη 'lately' in Scholia cf. viii. 48, 5 σαφῶς ἔφη εἰδέναι ὅτι οὔτε αἱ ἤδη ἀφεστηκυῖαι προσχωρήσουσιν οὐδὲν μᾶλλον, οὔτε αἱ ὑπήκοοι βεβαιότεραι ἔσονται.

νῆες καὶ ἵπποι καὶ ἄλλος ὅμιλος ἄφθονος ξυνελέγη. καὶ πρὸς ἅπαντας αὖθις ὡς εἰπεῖν τοὺς ἄλλους Συρακόσιοι αὐτοὶ πλείω ἐπορίσαντο διὰ μέγεθός τε πόλεως καὶ ὅτι ἐν μεγίστῳ κινδύνῳ ἦσαν.

59 Καὶ αἱ μὲν ἑκατέρων ἐπικουρίαι τοσαίδε ξυνελέγησαν, καὶ τότε ἤδη πᾶσαι ἀμφοτέροις παρῆσαν καὶ οὐκέτι οὐδὲν οὐδετέροις ἐπῆλθεν.

2 Οἱ δ' οὖν Συρακόσιοι καὶ οἱ ξύμμαχοι εἰκότως
ἐνόμισαν καλὸν ἀγώνισμα σφίσιν
εἶναι ἐπὶ τῇ γεγενημένῃ νίκῃ τῆς
ναυμαχίας ἑλεῖν τε τὸ στρατόπεδον
ἅπαν τῶν Ἀθηναίων τοσοῦτον ὄν,
καὶ μηδὲ καθ' ἕτερα αὐτούς, μήτε διὰ θαλάσσης
3 μήτε τῷ πεζῷ, διαφυγεῖν. ἔκλῃον οὖν τόν τε
λιμένα εὐθὺς τὸν μέγαν, ἔχοντα τὸ στόμα ὀκτὼ
σταδίων μάλιστα, τριήρεσι πλαγίαις καὶ πλοίοις
καὶ ἀκάτοις, ἐπ' ἀγκυρῶν ὁρμίζοντες, καὶ τἆλλα,
ἢν ἔτι ναυμαχεῖν οἱ Ἀθηναῖοι τολμήσωσι, παρεσκευάζοντο, καὶ ὀλίγον οὐδὲν ἐς οὐδὲν ἐπενόουν.

'The S. might well feel a consciousness of the great blow which they were about to strike.'

60 τοῖς δὲ Ἀθηναίοις τήν τε ἀπόκλῃσιν ὁρῶσι καὶ
τὴν ἄλλην διάνοιαν αὐτῶν αἰσθομένοις βουλευτέα
2 ἐδόκει. καὶ ξυνελθόντες οἵ τε στρατηγοὶ καὶ οἱ
ταξίαρχοι πρὸς τὴν παροῦσαν ἀπορίαν τῶν τε
ἄλλων καὶ ὅτι τὰ ἐπιτήδεια οὔτε αὐτίκα ἔτι εἶχον

4. συνελέγη all but B.—συρακο(υ)σίους all but B.—τε after μέγεθος B only, which also has γὰρ after ὅτι.—καὶ . . ἦσαν om. C.

59 2. τε οὖν MSS., cor. Kr.—καὶ οἱ ξύμ. B only; rest om., and so Hu.—ἀγώνισμα B only; rest ἀγῶνα.—καθ' ἑκάτερα AEFGM.
3. ἔκλειον BAGM.

60 1. ἀπόκλεισιν BAEGM.

(προπέμψαντες γὰρ ἐς Κατάνην ὡς ἐκπλευσόμενοι ἀπεῖπον μὴ ἐπάγειν) οὔτε τὸ λοιπὸν ἔμελλον ἕξειν, εἰ μὴ ναυκρατήσουσιν, ἐβουλεύσαντο τὰ μὲν τείχη τὰ ἄνω ἐκλιπεῖν, πρὸς δὲ αὐταῖς ταῖς ναυσὶν ἀπολαβόντες διατειχίσματι ὅσον οἷόν τε ἐλάχιστον τοῖς τε σκεύεσι καὶ τοῖς ἀσθενέσιν ἱκανὸν γενέσθαι, τοῦτο μὲν φρουρεῖν, ἀπὸ δὲ τοῦ ἄλλου πεζοῦ τὰς ναῦς ἁπάσας, ὅσαι ἦσαν καὶ δυναταὶ καὶ ἀπλοώτεραι, πάντα τινὰ ἐσβιβάζοντες πληρῶσαι, καὶ διαναυμαχήσαντες, ἢν μὲν νικῶσιν, ἐς Κατάνην κομίζεσθαι, ἢν δὲ μή, ἐμπρήσαντες τὰς ναῦς πεζῇ ξυνταξάμενοι ἀποχωρεῖν
ᾗ ἂν τάχιστα μέλλωσί τινος χωρίου ἢ βαρβαρι-
3 κοῦ ἢ Ἑλληνικοῦ φιλίου ἀντιλήψεσθαι. καὶ οἱ
μέν, ὡς ἔδοξεν αὐτοῖς ταῦτα, καὶ ἐποίησαν· ἔκ
τε γὰρ τῶν ἄνω τειχῶν ὑποκατέβησαν καὶ τὰς
ναῦς ἐπλήρωσαν πάσας, ἀναγκάσαντες ἐσβαίνειν
ὅστις καὶ ὁπωσοῦν ἐδόκει ἡλικίας μετέχων ἐπι-
4 τήδειος εἶναι. καὶ ξυνεπληρώθησαν νῆες αἱ
πᾶσαι δέκα μάλιστα καὶ ἑκατόν· τοξότας τε ἐπ'
αὐτὰς πολλοὺς καὶ ἀκοντιστὰς τῶν τε Ἀκαρνάνων καὶ τῶν ἄλλων ξένων ἐσεβίβαζον καὶ τἆλλα ὡς οἷόν τ' ἦν ἐξ ἀναγκαίου τε καὶ τοιαύτης

'N. and his colleagues now evacuated the upper portion of their lines; confining themselves to a limited space close to the shore. They then made ready every trireme which could be rendered ever so imperfectly seaworthy, constraining every fit man to serve, without distinction of age, rank, or country.'

2. ἀσθενέσιν] ἀσθενοῦσιν B.—ἁπάσας] πάσας all but B.—ἐσβιάζοντες for ἐσβιβάζοντες AEFM.
3. [ἡλικίας μετέχων] Hw.
4. ἐξ ἀναγκαίου τε καὶ τοιαύτης δ.] Cf. vi. 37, 2 ἐκ σκηνιδίων καὶ ἀναγκαίας παρασκευῆς, where however Hw. proposes καὶ <ἀπ'>

5 διανοίας ἐπορίσαντο. ὁ δὲ Νικίας, ἐπειδὴ τὰ πολλὰ ἑτοῖμα ἦν, ὁρῶν τοὺς στρατιώτας τῷ τε παρὰ τὸ εἰωθὸς πολὺ ταῖς ναυσὶ κρατηθῆναι ἀθυμοῦντας, καὶ διὰ τὴν τῶν ἐπιτηδείων σπάνιν ὡς τάχιστα βουλομένους διακινδυνεύειν, ξυγκαλέσας ἅπαντας παρεκελεύσατό τε πρῶτον καὶ ἔλεξε τοιάδε.

'N. saw but too plainly that the confidence habitual to A. on shipboard was extinct.'

61 "Ἄνδρες στρατιῶται Ἀθηναίων τε καὶ τῶν ἄλλων ξυμμάχων, ὁ μὲν ἀγὼν ὁ μέλλων ὁμοίως κοινὸς ἅπασιν ἔσται περί τε σωτηρίας καὶ πατρίδος ἑκάστοις οὐχ ἧσσον ἢ τοῖς πολεμίοις· ἢν γὰρ κρατήσωμεν νῦν ταῖς ναυσίν, ἔστι τῳ τὴν ὑπάρχουσάν που οἰκείαν
2 πόλιν ἐπιδεῖν. ἀθυμεῖν δὲ οὐ χρὴ οὐδὲ πάσχειν ὅπερ οἱ ἀπειρότατοι τῶν ἀνθρώπων, οἳ τοῖς πρώτοις

'He did his best—by exhortations unusually emphatic.'

I. προοίμιον (c. 61). The coming battle is of immense importance.

πρόθεσις (§§ 2, 3) You must not be down-hearted.

a. You have experience

ἀν. π. Here, too, Thuc. perhaps wrote ἐξ ἀναγκαίου τε κἀπὸ τοιαύτης δ. Cf. v. 11, 2 διὰ τὸ μὴ ἐκ παρατάξεως, ἀπὸ δὲ τοιαύτης ξυντυχίας τὴν μάχην γενέσθαι.

5. καὶ τοὺς στρατιώτας all but B.

61 1. [ἑκάστοις οὐχ ἧσσον ἢ τοῖς π.] Cl., Sta., Sitz.; ἑκάστοις [οὐχ ἧσσον ἢ τοῖς π.] Hw., Hu. The words are considered absurd, because the Syr. were no longer in doubt about their safety; whereas the A. had lost all hope of success and wanted only to return home. But Th. means: "*Before*, the enemy only fought περί τε σωτηρίας καὶ πατρίδος; *now* we too are fighting for our country," *i.e.* to secure our return. Müller-Strubing, who reads ἑκάστοις <ἡμῶν>, points out that there is a different nuance in πατρὶς as used of the Syr. and A. As a word is required which will emphasize the contrast between the circumstances of the present and those of the past, it may be that ἤδη is lost after ἧσσον; but perhaps ὁ μέλλων is intended to hint at this contrast.

of the vicissitudes of war.
b. You have numbers.

ἀγῶσι σφαλέντες ἔπειτα διὰ παντὸς τὴν ἐλπίδα τοῦ φόβου ὁμοίαν ταῖς
3 ξυμφοραῖς ἔχουσιν. ἀλλ' ὅσοι τε Ἀθηναίων πάρεστε, πολλῶν ἤδη πολέμων ἔμπειροι ὄντες, καὶ ὅσοι τῶν ξυμμάχων, ξυστρατευόμενοι αἰεί, μνήσθητε τῶν ἐν τοῖς πολέμοις παραλόγων, καὶ τὸ τῆς τύχης κἂν μεθ' ἡμῶν ἐλπίσαντες στῆναι καὶ ὡς ἀναμαχούμενοι ἀξίως τοῦδε τοῦ πλήθους, ὅσον αὐτοὶ ὑμῶν αὐτῶν ἐφορᾶτε, παρασκευάζεσθε.

II. πίστις (c. 62-64, § 1).
A. *Reasons why courage is to be expected:*
(1.) Numbers of archers and darters (§ 2);
(2.) improvements in the ships (§§ 3, 4).

62 Ἃ δὲ ἀρωγὰ ἐνείδομεν ἐπὶ τῇ τοῦ λιμένος στενότητι πρὸς τὸν μέλλοντα ὄχλον τῶν νεῶν ἔσεσθαι καὶ πρὸς τὴν ἐκείνων ἐπὶ τῶν καταστρωμάτων παρασκευήν, οἷς πρότερον ἐβλαπτόμεθα, πάντα καὶ ἡμῖν νῦν ἐκ τῶν παρόντων μετὰ τῶν κυβερνητῶν ἐσκεμμένα ἡτοίμασται.
2 καὶ γὰρ τοξόται πολλοὶ καὶ ἀκοντισταὶ ἐπιβήσονται καὶ ὄχλος ᾧ ναυμαχίαν μὲν ποιούμενοι ἐν πελάγει οὐκ ἂν ἐχρώμεθα διὰ τὸ βλάπτειν ἂν τὸ τῆς ἐπιστήμης τῇ βαρύτητι τῶν νεῶν, ἐν δὲ τῇ ἐνθάδε ἠναγκασμένῃ ἀπὸ τῶν νεῶν πεζομαχίᾳ
3 πρόσφορα ἔσται. ηὕρηται δ' ἡμῖν ὅσα χρὴ ἀντιναυπηγεῖσθαι, καὶ πρὸς τὰς τῶν ἐπωτίδων αὐτοῖς παχύτητας, ᾧπερ δὴ μάλιστα ἐβλαπτόμεθα, χειρῶν σιδηρῶν ἐπιβολαί, αἳ σχήσουσι τὴν πάλιν ἀνάκρουσιν τῆς προσπεσούσης νεώς,

62 1. πάντα καὶ ὑμῖν BAEFM.
3. μὴ for χρὴ all but B.—δὴ after ᾧπερ B only; rest om.

4 ἣν τὰ ἐπὶ τούτοις οἱ ἐπιβάται ὑπουργῶσιν. ἐς
τοῦτο γὰρ δὴ ἠναγκάσμεθα ὥστε πεζομαχεῖν ἀπὸ
τῶν νεῶν, καὶ τὸ μήτε αὐτοὺς ἀνακρούεσθαι μήτ'
ἐκείνους ἐᾶν ὠφέλιμον φαίνεται, ἄλλως τε καὶ
τῆς γῆς πλὴν ὅσον ἂν ὁ πεζὸς ἡμῶν ἐπέχῃ πολε-
63 μίας οὔσης. ὧν χρὴ μεμνημένους διαμάχεσθαι
ὅσον ἂν δύνησθε, καὶ μὴ ἐξωθεῖσθαι
ἐς αὐτήν, ἀλλὰ ξυμπεσούσης νηὶ νεὼς
μὴ πρότερον ἀξιοῦν ἀπολύεσθαι ἢ
τοὺς ἀπὸ τοῦ πολεμίου καταστρώ-
2 ματος ὁπλίτας ἀπαράξητε. καὶ ταῦ-
τα τοῖς ὁπλίταις οὐχ ἧσσον τῶν
ναυτῶν παρακελεύομαι, ὅσῳ τῶν
ἄνωθεν μᾶλλον τὸ ἔργον τοῦτο·
ὑπάρχει δ' ἡμῖν ἔτι νῦν γε τὰ πλείω τῷ πεζῷ
3 ἐπικρατεῖν. τοῖς δὲ ναύταις παραινῶ καὶ ἐν τῷ
αὐτῷ τῷδε καὶ δέομαι μὴ ἐκπεπλῆχθαί τι ταῖς
ξυμφοραῖς ἄγαν, τήν τε παρασκευὴν ἀπὸ τῶν
καταστρωμάτων βελτίω νῦν ἔχοντας καὶ τὰς
ναῦς πλείους, ἐκείνην τε τὴν ἡδονὴν ἐνθυμεῖσθαι
ὡς ἀξία ἐστὶ διασώσασθαι, οἳ τέως Ἀθηναῖοι
νομιζόμενοι, καὶ μὴ ὄντες, ἡμῶν τῆς τε φωνῆς
τῇ ἐπιστήμῃ καὶ τῶν τρόπων τῇ μιμήσει ἐθαυ-
μάζεσθε κατὰ τὴν Ἑλλάδα, καὶ τῆς ἀρχῆς τῆς
ἡμετέρας οὐκ ἔλασσον κατὰ τὸ ὠφελεῖσθαι ἔς τε
τὸ φοβερὸν τοῖς ὑπηκόοις καὶ τὸ μὴ ἀδικεῖσθαι

B. *Advice how to act under the novel circumstances* (c. 63-64, 1).
a. to the hoplites (§ 2),
b. to the sailors (§§ 3, 4),
c. to the Athenians specially (64, 1).

4. φαίνηται BM.—ἐπέχει EFM.

63 1. ἀξιοῦν B only; rest ἄξιον.—ἢν for ἢ CAFM.
2. ἡμῖν] MSS. ὑμῶν; cor. Bk.
3. βελτίωι M.—ὑμῶν for ἡμῶν all the best MSS.

4 *πολὺ πλεῖον μετείχετε. ὥστε κοινωνοὶ μόνοι*
ἐλευθέρως ἡμῖν τῆς ἀρχῆς ὄντες δικαίως [ἂν]
αὐτὴν νῦν μὴ καταπροδίδοτε, καταφρονήσαντες
δὲ Κορινθίων *τε, οὓς πολλάκις νενικήκατε, καὶ*
Σικελιωτῶν, ὧν οὐδ' ἀντιστῆναι οὐδεὶς ἕως
ἤκμαζε τὸ ναυτικὸν ἡμῖν ἠξίωσεν, ἀμύνασθε
αὐτοὺς καὶ δείξατε ὅτι καὶ μετ' ἀσθενείας καὶ
ξυμφορῶν ἡ ὑμετέρα ἐπιστήμη κρείσσων ἐστὶν
64 *ἑτέρας εὐτυχούσης ῥώμης. τούς τε Ἀθηναίους*
ὑμῶν πάλιν αὖ καὶ τάδε ὑπομιμνῄσκω, ὅτι οὔτε
ναῦς ἐν τοῖς νεωσοίκοις ἄλλας ὁμοίας ταῖσδε
οὔτε ὁπλιτῶν ἡλικίαν ὑπελίπετε, εἴ τε ξυμβήσε-
ταί τι ἄλλο ἢ τὸ κρατεῖν ὑμῖν, τούς τε ἐνθάδε
πολεμίους εὐθὺς ἐπ' ἐκεῖνα πλευσομένους καὶ
τοὺς ἐκεῖ ὑπολοίπους ἡμῶν ἀδυνάτους ἐσομένους
τούς τε αὐτοῦ καὶ τοὺς ἐπελθόντας ἀμύνασθαι.
καὶ οἱ μὲν ἂν ὑπὸ Συρακοσίοις εὐθὺς γίγνοισθε,
οἷς αὐτοὶ ἴστε οἵᾳ γνώμῃ ἐπήλθετε, οἱ δ' ἐκεῖ ὑπὸ
2 *Λακεδαιμονίοις. Ὥστε ἐν ἑνὶ τῷδε ὑπὲρ ἀμφο-*

3. [*πολὺ πλεῖον*] Kr., and many subsequent edd. Th. makes N. exaggerate the advantages enjoyed by the *ναυτικὸς ὄχλος* through belonging to the A. empire, and representing its majesty before the outside world. Cf. Junghahn, *Studien* '86, p. 50 *f.*

4. *δικαίως ἂν . . καταπροδίδοτε*] *δικαιώσατε . . μὴ καταπροδιδόναι* Bh., and so Hw., Hu., Sitz.; *δικαιοῦσαν αὐτὴν* Sta., *τι πταίουσαν* for *δικαίως ἂν* Widmann. After all it seems best to bracket *ἂν* with Bk. and others; for *δικαίως* is probably intended to form an *antithesis* to *ἐλευθέρως*: 'we show towards you a liberal spirit; do you show towards us a just one.' For *μὴ καταπροδίδοτε* we might have had *σώσατε*: but (1) the negative expression contains a stronger appeal, (2) it connects the appeal with *τὸ μὴ ἀδικεῖσθαι*, (3) it makes *παρονομασία* with *καταφρονήσαντες*.

64 1. *ἡμῶν* CAEFGM; *ἡὑμῶν* B.—*πλευσομένους* BFM; rest *-ουμένους*.—*οἷα* (*sic*) *γνώμῃ* M.

τέρων ἀγῶνι καθεστῶτες καρτερήσατε, εἴπερ ποτέ, καὶ ἐνθυμεῖσθε καθ' ἑκάστους τε καὶ ξύμπαντες ὅτι οἱ ἐν ταῖς ναυσὶν ὑμῶν νῦν ἐσόμενοι καὶ πεζοὶ τοῖς Ἀθηναίοις εἰσὶ καὶ νῆες καὶ <ἡ> ὑπόλοιπος πόλις καὶ τὸ μέγα ὄνομα τῶν Ἀθηνῶν, περὶ ὧν, εἴ τίς τι ἕτερος ἑτέρου προφέρει ἢ ἐπιστήμῃ ἢ εὐψυχίᾳ, οὐκ ἂν ἐν ἄλλῳ μᾶλλον καιρῷ ἀποδειξάμενος αὐτός τε αὑτῷ ὠφέλιμος γένοιτο καὶ τοῖς ξύμπασι σωτήριος."

III. ἐπίλογος. On the issue depend the fortunes of Athens.

65 Ὁ μὲν Νικίας τοσαῦτα παρακελευσάμενος
εὐθὺς ἐκέλευε πληροῦν τὰς ναῦς.
τῷ δὲ Γυλίππῳ καὶ τοῖς Συρακοσίοις
παρῆν μὲν αἰσθάνεσθαι, ὁρῶσι καὶ
αὐτὴν τὴν παρασκευήν, ὅτι ναυμαχή-
σουσιν οἱ Ἀθηναῖοι, προηγγέλθη δ'
αὐτοῖς καὶ ἡ ἐπιβολὴ τῶν σιδηρῶν
2 χειρῶν, καὶ πρός τε τἆλλα ἐξηρτύ-
σαντο ὡς ἕκαστα καὶ πρὸς τοῦτο· τὰς γὰρ
πρῴρας καὶ τῆς νεὼς ἄνω ἐπὶ πολὺ κατεβύρσω-
σαν, ὅπως ἂν ἀπολισθάνοι καὶ μὴ ἔχοι ἀντι-
3 λαβὴν ἡ χεὶρ ἐπιβαλλομένη. καὶ ἐπειδὴ πάντα
ἑτοῖμα ἦν, παρεκελεύσαντο ἐκείνοις οἵ τε στρατη-
γοὶ καὶ Γύλιππος καὶ ἔλεξαν τοιάδε.

'Very different was the spirit prevalent, and very opposite the burning words uttered on the sea-board of the Syracusan station.—G. sent the fleet out with the usual prefatory harangue.'

2. [καὶ νῆες] Badham; καὶ ἱππῆς Gomperz. Cf. *Iliad* vi. 429 Ἕκτορ, ἀτὰρ σύ μοι ἐσσι πατὴρ καὶ πότνια μήτηρ | ἠδὲ κασίγνητος. Hw. reads ὅτι ἐν τοῖς ἐν ταῖς ναυσὶν ὑμῶν νῦν ἐσομένοις, *i.e. ex iis pendent*, comparing Eur. *Iph. A.* 1379 κἀν ἐμοὶ πορθμός τε ναῶν καὶ Φρυγῶν κατασκαφαί.—ἡ Valla; MSS. om.—τι om. M.—αὐτῷ(ι) CAEFGM; ἑαυτῶι B.

65 2. καὶ ὅπως M.—ὅπως [ἂν] Hw.—ἔχηι BM.

3. ἕτοιμα πάντα B.

I. The προοίμιον (c. 66, 67, 1) is all in the form of a πρόθεσις:
a. What we have already done is glorious (§§ 1, 2).
b. The enemy's hopes are waning (§ 3).
c. Our hopes are rising (c. 67, 1).

66 « Ὅτι μὲν καλὰ τὰ προειργασμένα καὶ ὑπὲρ καλῶν τῶν μελλόντων ὁ ἀγὼν ἔσται, ὦ Συρακόσιοι καὶ ξύμμαχοι, οἵ τε πολλοὶ δοκεῖτε ἡμῖν εἰδέναι (οὐδὲ γὰρ ἂν αὐτῶν οὕτως προθύμως ἀντελάβεσθε) καὶ εἴ τις μὴ ἐπὶ ὅσον δεῖ
2 ᾔσθηται, σημανοῦμεν. Ἀθηναίους γὰρ ἐς τὴν χώραν τήνδε ἐλθόντας πρῶτον μὲν ἐπὶ τῆς Σικελίας καταδουλώσει, ἔπειτ', εἰ κατορθώσειαν, καὶ τῆς Πελοποννήσου καὶ τῆς ἄλλης Ἑλλάδος, καὶ ἀρχὴν τὴν ἤδη μεγίστην τῶν τε πρὶν Ἑλλήνων καὶ τῶν νῦν κεκτημένους, πρῶτοι ἀνθρώπων ὑποστάντες τῷ ναυτικῷ, ᾧπερ πάντα κατέσχον, τὰς μὲν νενικήκατε ἤδη ναυμαχίας, τὴν δ' ἐκ τοῦ
3 εἰκότος νῦν νικήσετε. ἄνδρες γὰρ ἐπειδὰν ᾧ ἀξιοῦσι προύχειν κολουθῶσι, τό γ' ὑπόλοιπον αὐτῶν τῆς δόξης ἀσθενέστερον αὐτὸ ἑαυτοῦ ἐστιν ἢ εἰ μηδ' ᾠήθησαν τὸ πρῶτον, καὶ τῷ παρ' ἐλπίδα τοῦ αὐχήματος σφαλλόμενοι καὶ παρὰ ἰσχὺν τῆς δυνάμεως ἐνδιδόασιν· ὃ νῦν Ἀθηναίους
67 εἰκὸς πεπονθέναι. ἡμῶν δὲ τό τε ὑπάρχον πρότερον, ᾧπερ καὶ ἀνεπιστήμονες ἔτι ὄντες ἀπετολμήσαμεν, βεβαιότερον νῦν, καὶ τῆς δοκήσεως προσγεγενημένης αὐτῷ τοῦ κρατίστους εἶναι εἰ τοὺς κρατίστους ἐνικήσαμεν, διπλασία

66 1. *οὕτως αὐτῶν* all but B.
2. [*ἤδη*] *μεγίστην* Cl.—*ἤδη* before *ναυμαχίας* B only; rest om.
3. *κολουσθῶσι* CEFGM.—*τὸ* for *τῷ* M; *οὕτω* Sitz.—*ἀτυχήματος* for *αὐχήματος* Hw.

67 1. *ὑμῶν* MSS.—*τὸ κρατίστους* MSS.; cor. Kr.

*ἑκάστου ἡ ἐλπίς· τὰ δὲ πολλὰ πρὸς τὰς ἐπι-
χειρήσεις ἡ μεγίστη ἐλπὶς μεγίστην καὶ τὴν
προθυμίαν παρέχεται.*
2 *Τά τε τῆς ἀντιμιμήσεως αὐτῶν τῆς παρα-
σκευῆς ἡμῶν τῷ μὲν ἡμετέρῳ τρόπῳ ξυνήθη τέ
ἐστι καὶ οὐκ ἀνάρμοστοι πρὸς ἕκα-
στον αὐτῶν ἐσόμεθα· οἱ δ', ἐπειδὰν
πολλοὶ μὲν ὁπλῖται ἐπὶ τῶν κατα-
στρωμάτων παρὰ τὸ καθεστηκὸς ὦσι,
πολλοὶ δὲ καὶ ἀκοντισταί, χερσαῖοι
ὡς εἰπεῖν Ἀκαρνᾶνές τε καὶ ἄλλοι
ἐπὶ ναῦς ἀναβάντες, οἳ οὐδ' ὅπως
καθεζομένους χρὴ τὸ βέλος ἀφεῖναι
εὑρήσουσι, πῶς οὐ σφαλοῦσί τε τὰς
ναῦς καὶ ἐν σφίσιν αὐτοῖς πάντες,
οὐκ ἐν τῷ αὐτῶν τρόπῳ κινούμενοι,*
3 *ταράξονται; ἐπεὶ καὶ τῷ πλήθει
τῶν νεῶν οὐκ ὠφελήσονται, εἴ τις
καὶ τόδε ὑμῶν, ὅτι οὐκ ἴσαις ναυ-
μαχήσει, πεφόβηται· ἐν ὀλίγῳ γὰρ πολλαὶ
ἀργότεραι μὲν ἐς τὸ δρᾶν τι ὧν βούλονται ἔσον-
ται, ῥᾷσται δὲ ἐς τὸ βλάπτεσθαι ἀφ' ὧν ἡμῖν*
4 *παρεσκεύασται. τὸ δ' ἀληθέστατον γνῶτε, ἐξ
ὧν ἡμεῖς οἰόμεθα σαφῶς πεπύσθαι· ὑπερβαλ-
λόντων γὰρ αὐτοῖς τῶν κακῶν καὶ βιαζόμενοι
ὑπὸ τῆς παρούσης ἀπορίας ἐς ἀπόνοιαν καθε-
στήκασιν οὐ παρασκευῆς πίστει μᾶλλον ἢ τύχης*

II. *πίστις* (c. 67, 2-4). THE A. HAVE NO CHANCE:
a. We are prepared to meet all their expedients (§ 2);
b. The numbers on board will only confuse them (§ 2);
c. The number of their ships will do them more harm than good (§ 3);
d. They are already desperate (§ 4).

1. *τὰ δὲ . . ἐλπὶς* B only; rest om.
2. *ἕκαστον* B only; rest *τὴν ἑκάστην*; *τὴν ἑκάστην τέχνην* Hu.—*αὐτῶν*] *αὐτῷ* EGM; *αὐτῶν* ACF; *ἑαυτῶν* B.

ἀποκινδυνεῦσαι οὕτως ὅπως δύνανται, ἵν᾽ ἢ βιασάμενοι ἐκπλεύσωσιν ἢ κατὰ γῆν μετὰ τοῦτο τὴν ἀποχώρησιν ποιῶνται, ὡς τῶν γε παρόντων οὐκ ἂν πράξαντες χεῖρον.

68 *Πρὸς οὖν ἀταξίαν τε τοιαύτην καὶ τύχην ἀνδρῶν ἑαυτὴν παραδεδωκυῖαν πολεμιωτάτων, ὀργῇ προσμείξωμεν, καὶ νομίσωμεν ἅμα μὲν νομιμώτατον εἶναι πρὸς τοὺς ἐναντίους, οἳ ἂν ὡς ἐπὶ τιμωρίᾳ τοῦ προσπεσόντος δικαιώσωσιν ἀποπλῆσαι τῆς γνώμης τὸ θυμούμενον, ἅμα δὲ ἐχθροὺς ἀμύνασθαι ἐκγενησόμενον ἡμῖν*

III. ἐπίλογος.
a. §§ 1, 2. Justice is on our side.
b. § 3. Success now will make us secure once for all.

2 *καί, τὸ λεγόμενόν που, ἥδιστον εἶναι. ὡς δὲ ἐχθροὶ καὶ ἔχθιστοι πάντες ἴστε, οἵ γε ἐπὶ τὴν ἡμετέραν ἦλθον δουλωσόμενοι, ἐν ᾧ, εἰ κατώρθωσαν, ἀνδράσι μὲν ἂν τὰ ἄλγιστα προσέθεσαν, παισὶ δὲ καὶ γυναιξὶ τὰ ἀπρεπέστατα, πόλει δὲ*

3 *τῇ πάσῃ τὴν αἰσχίστην ἐπίκλησιν. ἀνθ᾽ ὧν μὴ μαλακισθῆναί τινα πρέπει μηδὲ τὸ ἀκινδύνως ἀπελθεῖν αὐτοὺς κέρδος νομίσαι. τοῦτο μὲν γὰρ καὶ ἐὰν κρατήσωσιν, ὁμοίως δράσουσι· τὸ δέ, πραξάντων ἐκ τοῦ εἰκότος ἃ βουλόμεθα, τούσδε τε κολασθῆναι καὶ τῇ πάσῃ Σικελίᾳ καρπουμένῃ καὶ πρὶν ἐλευθερίαν βεβαιοτέραν παραδοῦναι,*

4. *ἀποκινδυνεύσει* MSS.; cor. Duker.—*βιαζόμενοι* for *βιασάμενοι* M.—*ποιοῦνται* CEFM.—*πράξοντες* BCEGM.

68 1. *πῶς* for *πρὸς* M.—*ἐκγενησόμενον* B only; rest *ἐγγενησόμενον*.—[*καὶ*] Reiske and subsequent edd., taking *ἥδιστον εἶναι* as dependent on *λεγόμενον*. But the construction is probably *ἐκγενησόμενον καὶ ἥδ. εἶναι*, while *τὸ λ. που* is absolute, as in c. 87, 6, and as it regularly is.

3. *πραξάντων ἡμῶν* B.—*τοὺς δέ τε καὶ* M.

καλὸς ὁ ἀγών. καὶ κινδύνων οὗτοι σπανιώτατοι οἳ ἂν ἐλάχιστα ἐκ τοῦ σφαλῆναι βλάπτοντες πλεῖστα διὰ τὸ εὐτυχῆσαι ὠφελῶσιν."

69 Καὶ οἱ μὲν τῶν Συρακοσίων στρατηγοὶ καὶ Γύλιππος τοιαῦτα καὶ αὐτοὶ τοῖς σφετέροις στρατιώταις παρακελευσάμενοι ἀντεπλήρουν τὰς ναῦς εὐθὺς ἐπειδὴ καὶ τοὺς Ἀθηναίους ᾐσθάνοντο.
2 ὁ δὲ Νικίας ὑπὸ τῶν παρόντων ἐκπεπληγμένος καὶ ὁρῶν οἷος ὁ κίνδυνος καὶ ὡς ἐγγὺς ἤδη [ἦν], ἐπειδὴ καὶ ὅσον οὐκ ἔμελλον ἀνάγεσθαι, καὶ νομίσας, ὅπερ πάσχουσιν ἐν τοῖς μεγάλοις ἀγῶσι, πάντα τε ἔργῳ ἔτι σφίσιν ἐνδεᾶ εἶναι καὶ λόγῳ αὐτοῖς οὔπω ἱκανὰ εἰρῆσθαι, αὖθις τῶν τριηράρχων ἕνα ἕκαστον ἀνεκάλει, πατρόθεν τε ἐπονομάζων καὶ αὐτοὺς ὀνομαστὶ καὶ φυλήν, ἀξιῶν τό τε καθ' ἑαυτόν, ᾧ ὑπῆρχε λαμπρότητός τι, μὴ προδιδόναι τινὰ καὶ τὰς πατρικὰς ἀρετάς, ὧν ἐπιφανεῖς ἦσαν οἱ πρόγονοι, μὴ ἀφανίζειν, πατρίδος τε τῆς ἐλευθερωτάτης ὑπομιμνήσκων καὶ τῆς ἐν αὐτῇ ἀνεπιτάκτου πᾶσιν ἐς τὴν δίαιταν ἐξουσίας, ἄλλα τε λέγων ὅσα ἐν τῷ τοιούτῳ ἤδη τοῦ καιροῦ ὄντες ἄνθρωποι οὐ πρὸς τὸ δοκεῖν τινι ἀρχαιολογεῖν φυλαξάμενοι εἴποιεν ἄν, καὶ ὑπὲρ ἁπάντων παραπλήσια ἔς τε

'N., feeling more keenly than any man the intensity of this last death struggle,—still thought that he had not said enough. He now renewed his appeal personally to the trierarchs.'

3. ὠφελοῦσι all but B.

69 2. [ἦν] is rightly omitted in B.—ἔργα M.—ἔτι om. AEFM.—[καὶ αὐτοὺς ὀνομαστὶ] Philippi, Sta., Sitz.; but, if any change is necessary, it would be better to read ὀνομάζων for ἐπ-.—ἀτιμάζειν M.—ὄντος all but B.—τινα for τινι M.

γυναῖκας καὶ παῖδας καὶ θεοὺς πατρῴους προφερόμενα, ἀλλ' ἐπὶ τῇ παρούσῃ ἐκπλήξει ὠφέλιμα νομίζοντες ἐπιβοῶνται.

> 'He at length constrained himself to leave off—and proceeded to marshal the land-force.—The S. fleet was the first to put off.—A certain proportion were placed near the mouth,—while the rest were distributed round the harbour.'

3 Καὶ ὁ μὲν οὐχ ἱκανὰ μᾶλλον ἢ καὶ ἀναγκαῖα νομίσας παρῃνῆσθαι, ἀποχωρήσας ἦγε τὸν πεζὸν πρὸς τὴν θάλασσαν καὶ παρέταξεν ὡς ἐπὶ πλεῖστον ἐδύνατο, ὅπως ὅτι μεγίστη τοῖς ἐν ταῖς ναυσὶν ὠφελία ἐς τὸ θαρσεῖν γίγνοιτο.

4 ὁ δὲ Δημοσθένης καὶ Μένανδρος καὶ Εὐθύδημος (οὗτοι γὰρ ἐπὶ τὰς ναῦς τῶν Ἀθηναίων στρατηγοὶ ἐπέβησαν) ἄραντες ἀπὸ τοῦ ἑαυτῶν στρατοπέδου εὐθὺς ἔπλεον πρὸς τὸ ζεῦγμα τοῦ λιμένος καὶ τὸν παρακλησθέντα διέκπλουν βουλόμενοι βιάσασθαι ἐς τὸ ἔξω.

70 προεξαγαγόμενοι δὲ οἱ Συρακόσιοι καὶ οἱ ξύμμαχοι ναυσὶ παραπλησίαις τὸν ἀριθμὸν καὶ πρότερον, κατά τε τὸν ἔκπλουν μέρει αὐτῶν ἐφύλασσον καὶ κατὰ τὸν ἄλλον κύκλῳ λιμένα, ὅπως πανταχόθεν ἅμα προσπίπτοιεν τοῖς Ἀθηναίοις, καὶ ὁ πεζὸς ἅμα αὐτοῖς παρεβοήθει ᾗπερ καὶ αἱ νῆες κατίσχοιεν. ἦρχον δὲ τοῦ ναυτικοῦ τοῖς Συρακοσίοις Σικανὸς μὲν

3. *μᾶλλον ἢ* B; *μᾶλλον καὶ* the rest; *μᾶλλον ἢ καὶ* Hu.; *μᾶλλον ἢ* <*οὐκ*> Hw.

4. *εὔδημος* all but B.—*παρακλησθέντα*] *παραλειφθέντα* CAEFM Schol., Dion. Hal.; *καταλειφθέντα* B; *παραληφθέντα* G; *καταληφθέντα* inferior MSS., Valla and several edd.; *περιλειφθέντα* Bk.; [*καὶ τὸν καταλειφθέντα δ.*] Hw. The variants point to some rarer word which they have displaced, and this word is probably a compound of *κλῄω*. Cf. c. 72, 3. See note.

70 1. *προεξαναγόμενοι* Dion. Hal.—*αὐτοῖς ἅμα* all but B.—*παρεβοήθει* Dion. Hal.; *παραβοηθεῖ* CM; *παραβοηθῇ* B.

καὶ Ἀγάθαρχος, κέρας ἑκάτερος τοῦ παντὸς
ἔχων, Πυθὴν δὲ καὶ οἱ Κορίνθιοι τὸ μέσον.
2 ἐπειδὴ δὲ οἱ ἄλλοι Ἀθηναῖοι προσέμισγον τῷ
ζεύγματι, τῇ μὲν πρώτῃ ῥύμῃ ἐπι-
πλέοντες ἐκράτουν τῶν τεταγμένων
νεῶν πρὸς αὐτῷ, καὶ ἐπειρῶντο λύειν
τὰς κλῄσεις· μετὰ δὲ τοῦτο πανταχόθεν
σφίσι τῶν Συρακοσίων καὶ
ξυμμάχων ἐπιφερομένων οὐ πρὸς τῷ
ζεύγματι ἔτι μόνον ἡ ναυμαχία ἀλλὰ
καὶ κατὰ τὸν λιμένα ἐγίγνετο, καὶ
ἦν καρτερὰ καὶ οἵα οὐχ ἑτέρα τῶν
3 προτέρων. πολλὴ μὲν γὰρ ἑκατέροις
προθυμία ἀπὸ τῶν ναυτῶν ἐς τὸ ἐπι-
πλεῖν ὁπότε κελευσθείη ἐγίγνετο,
πολλὴ δὲ ἡ ἀντιτέχνησις τῶν κυβερνητῶν καὶ
ἀγωνισμὸς πρὸς ἀλλήλους· οἵ τε ἐπιβάται
ἐθεράπευον, ὁπότε προσπέσοι ναῦς νηί, μὴ
λείπεσθαι τὰ ἀπὸ τοῦ καταστρώματος τῆς
ἄλλης τέχνης· πᾶς τέ τις ἐν ᾧ προσετέτακτο
αὐτὸς ἕκαστος ἠπείγετο πρῶτος φαίνεσθαι.
4 ξυμπεσουσῶν δὲ ἐν ὀλίγῳ πολλῶν νεῶν (πλεῖσται
γὰρ δὴ αὗται ἐν ἐλαχίστῳ ἐναυμάχησαν· βραχὺ
γὰρ ἀπέλιπον ξυναμφότεραι διακόσιαι γενέσθαι),
αἱ μὲν ἐμβολαὶ διὰ τὸ μὴ εἶναι τὰς ἀνακρούσεις
καὶ διέκπλους ὀλίγαι ἐγίγνοντο, αἱ δὲ προσβολαί,
ὡς τύχοι ναῦς νηὶ προσπεσοῦσα ἢ διὰ τὸ φεύγειν

'The A. fleet made directly for the barrier.—They were already attempting to sever its connecting bonds, when the enemy crowded in upon them and forced them to desist.—On both sides a fierce and desperate courage was displayed,—the skill of the steersmen shone conspicuous.—After a time, all sort of order became lost.'

2. *οἱ ἄλλοι* om. BM ; *ἐπειδὴ καὶ οἱ ἄλλοι* Dion. Hal. ; *ἐπ. δὲ καὶ οἱ ἄ.* E.—*κλείσεις* GM.—*ἦν ἡ ναυμαχία* B.
4. *ἐκβολαὶ* BAFGM, Dion. Hal.—φυγεῖν AEFM, Dion. Hal.

5 ἡ ἄλλη ἐπιπλέουσα, πυκνότεραι ἦσαν. καὶ ὅσον μὲν χρόνον προσφέροιτο ναῦς, οἱ ἀπὸ τῶν καταστρωμάτων τοῖς ἀκοντίοις καὶ τοξεύμασι καὶ λίθοις ἀφθόνως ἐπ' αὐτὴν ἐχρῶντο· ἐπειδὴ δὲ προσμείξειαν, οἱ ἐπιβάται ἐς χεῖρας ἰόντες ἐπειρῶντο ταῖς ἀλλήλων ναυσὶν ἐπιβαίνειν.
6 ξυνετύγχανέ τε πολλαχοῦ διὰ τὴν στενοχωρίαν τὰ μὲν ἄλλοις ἐμβεβληκέναι, τὰ δὲ αὐτοὺς ἐμβεβλῆσθαι, δύο τε περὶ μίαν καὶ ἔστιν ᾗ καὶ πλείους ναῦς κατ' ἀνάγκην ξυνηρτῆσθαι, καὶ τοῖς κυβερνήταις τῶν μὲν φυλακὴν τῶν δ' ἐπιβουλήν, μὴ καθ' ἓν ἕκαστον, κατὰ πολλὰ δὲ πανταχόθεν, περιεστάναι, καὶ τὸν κτύπον μέγαν ἀπὸ πολλῶν νεῶν ξυμπιπτουσῶν ἔκπληξίν τε ἅμα καὶ ἀποστέρησιν τῆς ἀκοῆς ὧν οἱ κελευσταὶ
7 φθέγγοιντο παρέχειν. πολλὴ γὰρ δὴ ἡ παρακέλευσις καὶ βοὴ ἀφ' ἑκατέρων τοῖς κελευσταῖς κατά τε τὴν τέχνην καὶ πρὸς τὴν αὐτίκα φιλονικίαν ἐγίγνετο, τοῖς μὲν Ἀθηναίοις βιάζεσθαί τε τὸν ἔκπλουν ἐπιβοῶντες καὶ περὶ τῆς ἐς τὴν πατρίδα σωτηρίας νῦν, εἴ ποτε καὶ αὖθις, προθύμως ἀντιλαβέσθαι, τοῖς δὲ Συρακοσίοις καὶ ξυμμάχοις καλὸν εἶναι κωλῦσαί τε αὐτοὺς διαφυγεῖν καὶ τὴν οἰκείαν ἑκάστους πατρίδα
8 νικήσαντας ἐπαυξῆσαι. καὶ οἱ στρατηγοὶ προσ-

'Emulous exhortations were poured forth, with reproach and sarcasm addressed to any ship which appeared flinching.'

5. εἰς CAFGM.
6. ἐφθέγγοντο Dion. Hal.; φθέγγοντο (sic) B.
[illegible]fore παρακέλευσις B only; rest om.—τε before τὴν τέχ.
[illegible]n. Hal. only; rest om.—ἑκάστου M, Dion. Hal.

ἔτι ἑκατέρων, εἴ τινά που ὁρῷεν μὴ κατ' ἀνάγκην πρύμναν κρουόμενον, ἀνακαλοῦντες ὀνομαστὶ τὸν τριήραρχον ἠρώτων, οἱ μὲν 'Αθηναῖοι, εἰ τὴν πολεμιωτάτην γῆν οἰκειοτέραν ἤδη τῆς οὐ δι' ὀλίγου πόνου κεκτημένης θαλάσσης ἡγούμενοι ὑποχωροῦσιν, οἱ δὲ Συρακόσιοι, εἰ οὓς σαφῶς ἴσασι προθυμουμένους ['Αθηναίους] παντὶ τρόπῳ διαφυγεῖν, τούτους αὐτοὶ φεύγοντας φεύ-

71 *γουσιν. ὅ τε ἐκ τῆς γῆς πεζὸς ἀμφοτέρων ἰσορρόπου τῆς ναυμαχίας καθεστηκυίας πολὺν τὸν ἀγῶνα καὶ ξύστασιν τῆς γνώμης εἶχε, φιλονικῶν μὲν ὁ αὐτόθεν περὶ τοῦ πλείονος ἤδη καλοῦ, δεδιότες δὲ οἱ ἐπελθόντες μὴ τῶν παρόντων ἔτι*

'According as success fluctuated, so followed the cheers or wailings of the spectators ashore.'

2 *χείρω πράξωσι. πάντων γὰρ δὴ ἀνακειμένων τοῖς 'Αθηναίοις ἐς τὰς ναῦς ὅ τε φόβος ἦν ὑπὲρ τοῦ μέλλοντος οὐδενὶ ἐοικὼς καὶ διὰ τὸ <ἀνώμαλον> τῆς ναυμαχίας ἀνώμαλον καὶ τὴν ἔποψιν*

3 *ἐκ τῆς γῆς ἠναγκάζοντο ἔχειν. δι' ὀλίγου γὰρ οὔσης τῆς θέας καὶ οὐ πάντων ἅμα ἐς τὸ αὐτὸ σκοπούντων, εἰ μέν τινες ἴδοιέν πῃ τοὺς σφετέρους ἐπικρατοῦντας, ἀνεθάρσησάν τε ἂν καὶ πρὸς ἀνάκλησιν θεῶν μὴ στερῆσαι σφᾶς τῆς σωτηρίας ἐτρέποντο· οἱ δ' ἐπὶ τὸ ἡσσώμενον βλέψαντες*

8. *πόνου* is wanting except in B, Schol., Dion. Hal.—*ἀποχωροῦσιν* all but B.—[*'Αθηναίους*] Duker; then Cl. and subsequent edd.—*φεύγουσιν*] *ἔχουσιν* M.

71 2. *διὰ τὸ ἀνώμαλον καὶ τὴν ἔποψιν τῆς ναυμαχίας* MSS.; cor. Wölfflin, and so Hw., Sitz. Cf. Plut. *Nic.* 25 *διὰ τὴν παντὸς ἐπίβλεψιν τοῦ ἔργου ποικίλας μεταβολὰς λαμβάνοντος.*—*διὰ τὸ ἀνώμαλον καὶ τὴν ἔποψιν τῆς ναυμαχίας ἐκ τῆς γῆς <εἶναι, ἀνωμάλως> ἠναγκάζοντο ἔχειν* Gertz. 3. *ἂν* om. B.

ὀλοφυρμῷ τε ἅμα μετὰ βοῆς ἐχρῶντο καὶ ἀπὸ τῶν δρωμένων τῆς ὄψεως καὶ τὴν γνώμην μᾶλλον τῶν ἐν τῷ ἔργῳ ἐδουλοῦντο· ἄλλοι δὲ καὶ πρὸς ἀντίπαλόν τι τῆς ναυμαχίας ἀπιδόντες, διὰ τὸ ἀκρίτως ξυνεχὲς τῆς ἁμίλλης καὶ τοῖς σώμασιν αὐτοῖς ἴσα τῇ δόξῃ περιδεῶς ξυναπονεύοντες ἐν τοῖς χαλεπώτατα διῆγον· αἰεὶ γὰρ παρ'
4 ὀλίγον ἢ διέφευγον ἢ ἀπώλλυντο. ἦν τε ἐν τῷ αὐτῷ στρατεύματι τῶν Ἀθηναίων, ἕως ἀγχώμαλα ἐναυμάχουν, πάντα ὁμοῦ ἀκοῦσαι, ὀλοφυρμός, βοή, νικῶντες, κρατούμενοι, ἄλλα ὅσ' ἂν ἐν μεγάλῳ κινδύνῳ μέγα στρατόπεδον πολυειδῆ ἀναγκάζοιτο φθέγγεσθαι.

'Among the spectators in the A. station, above all,—this emotion might be seen exaggerated into agony.—At length,—victory began to declare in favour of the S.'

5 παραπλήσια δὲ καὶ οἱ ἐπὶ τῶν νεῶν αὐτοῖς ἔπασχον, πρίν γε δὴ οἱ Συρακόσιοι καὶ οἱ ξύμμαχοι ἐπὶ πολὺ ἀντισχούσης τῆς ναυμαχίας ἔτρεψάν τε τοὺς Ἀθηναίους καὶ ἐπικείμενοι λαμπρῶς, πολλῇ κραυγῇ καὶ διακελευσμῷ χρώ-
6 μενοι, κατεδίωκον ἐς τὴν γῆν. τότε δὲ ὁ μὲν ναυτικὸς στρατός, ἄλλος ἄλλῃ, ὅσοι μὴ μετέωροι ἑάλωσαν, κατενεχθέντες ἐξέπεσον ἐς τὸ στρατόπεδον· ὁ δὲ πεζὸς οὐκέτι διαφόρως, ἀλλ' ἀπὸ μιᾶς ὁρμῆς οἰμωγῇ τε καὶ στόνῳ πάντες, δυσανασχετοῦντες τὰ γιγνόμενα, οἱ μὲν ἐπὶ τὰς ναῦς παρεβοήθουν, οἱ δὲ πρὸς τὸ λοιπὸν τοῦ

'The diverse manifestations among the A. were now exchanged for one unanimous shriek of

3. *αὐτῆς* for *αὐτοῖς* M.

4. *ἐν τῷ στρατεύματι* AEFM, Dion. Hal.—*βοή, ὀλοφυρμός* Elmsley, 'ut gradatio sit a minore ad majus.'—*ὅσα ἐν* MSS.; *cor. Hw.*

6. ὁρμῆς] ὀργῆς M.

τείχους ἐς φυλακήν, ἄλλοι δὲ καὶ οἱ πλεῖστοι ἤδη περὶ σφᾶς αὐτοὺς καὶ ὅπῃ σωθήσονται διεσκόπουν.

despair.—The boldest rushed to rescue the ships, —others to man their walls.'

7 ἦν τε ἐν τῷ παραυτίκα οὐδεμιᾶς δὴ τῶν ξυμφορῶν ἐλάσσων ἔκπληξις. παραπλήσιά τ' ἐπεπόνθεσαν καὶ ἔδρασαν αὐτοὶ ἐν Πύλῳ· διαφθαρεισῶν γὰρ τῶν νεῶν τοῖς Λακεδαιμονίοις προσαπώλλυντο αὐτοῖς καὶ οἱ ἐν τῇ νήσῳ ἄνδρες διαβεβηκότες, καὶ τότε τοῖς Ἀθηναίοις ἀνέλπιστον ἦν τὸ κατὰ γῆν σωθήσεσθαι, ἢν μή τι παρὰ λόγον γίγνηται.

72 Γενομένης δ' ἰσχυρᾶς τῆς ναυμαχίας καὶ πολλῶν νεῶν ἀμφοτέροις καὶ ἀνθρώπων ἀπολομένων οἱ Συρακόσιοι καὶ οἱ ξύμμαχοι ἐπικρατήσαντες τά τε ναυάγια καὶ τοὺς νεκροὺς ἀνείλοντο καὶ ἀποπλεύσαντες πρὸς τὴν πόλιν τροπαῖον
2 ἔστησαν. οἱ δ' Ἀθηναῖοι ὑπὸ μεγέθους τῶν παρόντων κακῶν νεκρῶν μὲν πέρι ἢ ναυαγίων οὐδὲ ἐπενόουν αἰτῆσαι ἀναίρεσιν, τῆς δὲ νυκτὸς ἐβουλεύοντο εὐθὺς ἀναχωρεῖν.

'The S. had suffered severely.—In the camp of the A.—no man thought of picking up the floating bodies or asking for a truce.'

3 Δημοσθένης δὲ Νικίᾳ προσελθὼν γνώμην ἐποιεῖτο πληρώσαντας ἔτι τὰς λοιπὰς τῶν νεῶν βιάσασθαι, ἢν δύνωνται, ἅμα ἕῳ τὸν ἔκπλουν, λέγων

'D. proposed to N. that at day-break—they should make a fresh attempt to break out of the harbour.

6. οἱ καὶ πλεῖστοι M.—ἤδη [περὶ] σφᾶς αὐτοὺς [καὶ] Hw.; Kr., Hu. bracket καὶ only; ὅπῃ καὶ Gertz.

7. ξυμφορῶν B only; rest ξυμπασῶν.—τ' ἐπεπόνθεσαν M; τε πεπόνθεσαν AEFG; τε ἐπεπόνθεσαν BC.—αὐταῖς is wrongly attributed to M.—παρὰ λόγον Dion. Hal.; παράλογον MSS.

72 1. ἀπολωμένων M. 2. ἐβούλοντο B, Sitz.

‘N. agreed—but nothing could prevail upon the seamen to go again on shipboard.—Preparations were therefore made for commencing their march that very night.’

ὅτι πλείους ἔτι αἱ λοιπαί εἰσι νῆες χρήσιμαι σφίσιν ἢ τοῖς πολεμίοις· ἦσαν γὰρ τοῖς μὲν Ἀθηναίοις περίλοιποι ὡς ἑξήκοντα, τοῖς δ᾽ ἐναντίοις ἐλάσσους ἢ πεντήκοντα. 4 καὶ ξυγχωροῦντος Νικίου τῇ γνώμῃ καὶ βουλομένων πληροῦν αὐτῶν οἱ ναῦται οὐκ ἤθελον ἐσβαίνειν διὰ τὸ καταπεπλῆχθαί τε τῇ ἥσσῃ καὶ μὴ ἂν ἔτι οἴεσθαι κρατῆσαι. καὶ οἱ μὲν ὡς κατὰ γῆν ἀναχωρήσοντες ἤδη ξύμπαντες τὴν γνώμην εἶχον.

73 Ἑρμοκράτης δὲ ὁ Συρακόσιος ὑπονοήσας αὐτῶν τὴν διάνοιαν καὶ νομίσας δεινὸν εἶναι εἰ τοσαύτη στρατιὰ κατὰ γῆν ὑποχωρήσασα καὶ καθεζομένη ποι τῆς Σικελίας βουλήσεται αὖθις σφίσι τὸν πόλεμον ποιεῖσθαι,

‘Hermokrates—pressed the authorities to send out forthwith, and block up the principal roads. Though sensible of the wisdom of his advice, the generals thought it unexecutable.—He resorted to a stratagem to delay the departure of the A. for that night.’

ἐσηγεῖται ἐλθὼν τοῖς ἐν τέλει οὖσιν ὡς οὐ χρεὼν ἀποχωρῆσαι τῆς νυκτὸς αὐτοὺς περιιδεῖν, λέγων ταῦτα ἃ καὶ αὐτῷ ἐδόκει, ἀλλὰ ἐξελθόντας ἤδη πάντας Συρακοσίους καὶ τοὺς ξυμμάχους τάς τε ὁδοὺς ἀποικοδομῆσαι καὶ τὰ στενόπορα τῶν χωρίων προφθάσαντας φυλάσσειν. 2 οἱ δὲ ξυνεγίγνωσκον μὲν καὶ αὐτοὶ οὐχ ἧσσον ταῦτα ἐκείνου, καὶ ἐδόκει ποιητέα εἶναι, τοὺς δὲ ἀνθρώπους ἄρτι ἁσμένους ἀπὸ

4. *τε* before *τῇ ἥσσῃ* B only; rest om.—*ἀναχωρήσαντες* CM.

73 1. [*λέγων . . ἐδόκει*] Bloomfield.—*ταῦτα*] *ταὐτὰ* Kr.—*ἃ καὶ*] *καὶ ἃ* ME; *ἅπερ* Sitz.; [*καὶ*] Cl.—*αὐτῷ*] *αὐτοῖς* Bauer; *Γυλίππῳ* or *αὐτῷ τῷ Γυλίππῳ* Dobree.—*προφθάσαντας*] *διαλαβόντας* B, Sitz.

2. *ἁσμένους.* This must be the spelling, owing to ἥδομαι.

ναυμαχίας τε μεγάλης ἀναπεπαυμένους καὶ ἅμα ἑορτῆς οὔσης (ἔτυχε γὰρ αὐτοῖς Ἡρακλεῖ ταύτην τὴν ἡμέραν θυσία οὖσα) οὐ δοκεῖν ἂν ῥᾳδίως ἐθελῆσαι ὑπακοῦσαι· ὑπὸ γὰρ τοῦ περιχαροῦς τῆς νίκης πρὸς πόσιν τετράφθαι τοὺς πολλοὺς ἐν τῇ ἑορτῇ, καὶ πάντα μᾶλλον ἐλπίζειν ἂν σφῶν πείθεσθαι αὐτοὺς ἢ ὅπλα λαβόντας ἐν τῷ
3 *παρόντι ἐξελθεῖν. ὡς δὲ τοῖς ἄρχουσι ταῦτα λογιζομένοις ἐφαίνετο ἄπορα καὶ οὐκέτι ἔπειθεν αὐτοὺς ὁ Ἑρμοκράτης, αὐτὸς ἐπὶ τούτοις τάδε μηχανᾶται, δεδιὼς μὴ οἱ Ἀθηναῖοι καθ' ἡσυχίαν προφθάσωσιν ἐν τῇ νυκτὶ διελθόντες τὰ χαλεπώτατα τῶν χωρίων· πέμπει τῶν ἑταίρων τινὰς τῶν ἑαυτοῦ μετὰ ἱππέων πρὸς τὸ τῶν Ἀθηναίων στρατόπεδον ἡνίκα ξυνεσκόταζεν· οἳ προσελάσαντες ἐξ ὅσου τις ἔμελλεν ἀκούσεσθαι καὶ ἀνακαλεσάμενοί τινας ὡς ὄντες τῶν Ἀθηναίων ἐπιτήδειοι (ἦσαν γάρ τινες τῷ Νικίᾳ διάγγελοι τῶν ἔνδοθεν) ἐκέλευον φράζειν Νικίᾳ μὴ ἀπάγειν τῆς νυκτὸς τὸ στράτευμα, ὡς Συρακοσίων τὰς ὁδοὺς φυλασσόντων, ἀλλὰ καθ' ἡσυχίαν τῆς ἡμέρας παρασκευασάμενον ἀποχωρεῖν.*

'He sent some friends to the A. wall.—The private correspondents of N. in S. had sent to warn him (they affirmed) not to decamp during the night, as the S. had already occupied the roads. This fraud was successful. The generals determined also to stay the next day,—that the army might carry away as much of their baggage as possible. G. had thus time to occupy all the positions convenient for obstructing the A. march.'

4 *καὶ οἱ μὲν εἰπόντες ἀπῆλθον, καὶ οἱ ἀκούσαντες διήγγειλαν τοῖς στρατηγοῖς τῶν Ἀθηναίων·*
74 *οἱ δὲ πρὸς τὸ ἄγγελμα ἐπέσχον τὴν νύκτα, νομίσαντες οὐκ ἀπάτην*

κημένῃ ἐῴκεσαν ὑποφευγούσῃ, καὶ ταύτῃ οὐ σμικρᾷ· μυριάδες γὰρ τοῦ ξύμπαντος ὄχλου οὐκ ἐλάσσους τεσσάρων ἅμα ἐπορεύοντο. καὶ τούτων οἵ τε ἄλλοι πάντες ἔφερον ὅ τι τις ἐδύνατο ἕκαστος χρήσιμον, καὶ οἱ ὁπλῖται καὶ οἱ ἱππῆς παρὰ τὸ εἰωθὸς αὐτοὶ τὰ σφέτερα αὐτῶν σιτία ὑπὸ τοῖς ὅπλοις, οἱ μὲν ἀπορίᾳ ἀκολούθων, οἱ δὲ ἀπιστίᾳ· ἀπηυτομολήκεσαν γὰρ πάλαι τε καὶ οἱ πλεῖστοι παραχρῆμα. ἔφερον δὲ οὐδὲ ταῦτα ἱκανά· σῖτος γὰρ οὐκέτι

'Many had little or no provisions;—but of those who had every man carried his own—either without slaves, or knowing that no slave could be trusted.'

6 *ἦν ἐν τῷ στρατοπέδῳ. καὶ μὴν ἡ <τ'> ἄλλη αἰκία καὶ ἡ ἰσομοιρία τῶν κακῶν, ἔχουσά τινα ὅμως τὸ μετὰ πολλῶν κούφισιν, οὐδ' ὣς ῥᾳδία ἐν τῷ παρόντι ἐδοξάζετο, ἄλλως τε καὶ ἀπὸ οἵας λαμπρότητος καὶ αὐχήματος τοῦ πρώτου ἐς οἵαν*
7 *τελευτὴν καὶ ταπεινότητα ἀφίκατο. μέγιστον γὰρ δὴ τὸ διάφορον τοῦτο [τῷ] Ἑλληνικῷ στρατεύματι ἐγένετο, οἷς ἀντὶ μὲν τοῦ ἄλλους δουλωσομένους ἥκειν αὐτοὺς τοῦτο μᾶλλον*

5. *ἔφερον πάντες* B.—*ἕκαστος* B ; the rest *κατὰ τὸ*. [*κατὰ τὸ*] Hu., perhaps rightly ; *κατὰ τὸ* <*σωμα*> Gertz.—*αὐτοί τε τὰ σφέτερα* AEFGM ; *αὐτοί τε καὶ τὰ σ.* C ; *αὐτοὶ τὰ σ.* B ; *αὐτοί γε τὰ σ.* Bothe ; *αὐτοί γε καὶ τὰ σ.* Hu.—*ὑπὸ*] *ἐπὶ* Bothe ; then Pluygers and several edd.—*ἀπηυτομολήκεισαν* CM.

6. *ἡ* <*τ'*> *ἄλλη*. Cf. c. 77, 7. I have added *τ'* because *ἡ ἰσομοιρία τῶν κακῶν* is *part* of the *αἰκία*, with which it makes one expression (see note) ; *καὶ μὴν* <*καὶ*> *ἡ ἄ.* Gertz ; [*ἡ ἄ. αἰκία*] Cl. ; after *αἰκία* Sta. thinks that something is lost.—[*καὶ ἡ*] *ἰσομοιρίᾳ* Dobree.—[*ἡ*] *ἰσομοιρία* ; [*καὶ ἡ ἰσομοιρία τῶν κ.*] Sitz.—[*τὸ μετὰ πολλῶν*] Badham, Hu.—*ἄλλως τε καὶ* <*ἐνθυμουμένους*> Hw.—*ἀφίκατο*] *ἀφῖκτο* MSS. ; cor. Badham.

7. [*τῷ*] Schol. ; *τῳ* Pp.—*τοὺς ἄλλους* for *τοῦ ἄλλους* M.—*αὐτοὺς om. M.*

δεδιότας μὴ πάθωσι ξυνέβη ἀπιέναι, ἀντὶ δ' εὐχῆς τε καὶ παιάνων, μεθ' ὧν ἐξέπλεον, πάλιν τούτων τοῖς ἐναντίοις ἐπιφημίσμασιν ἀφορμᾶσθαι, πεζούς τε ἀντὶ ναυβατῶν πορευομένους καὶ ὁπλιτικῷ προσέχοντας μᾶλλον ἢ ναυτικῷ. ὅμως δὲ ὑπὸ μεγέθους τοῦ ἐπικρεμαμένου ἔτι κινδύνου πάντα ταῦτα αὐτοῖς οἰστὰ ἐφαίνετο.

76 Ὁρῶν δὲ ὁ Νικίας τὸ στράτευμα ἀθυμοῦν καὶ ἐν μεγάλῃ μεταβολῇ ὄν, ἐπιπαριὼν ὡς ἐκ τῶν ὑπαρχόντων ἐθάρσυνέ τε καὶ παρεμυθεῖτο, βοῇ τε χρώμενος ἔτι μᾶλλον ἑκάστοις καθ' οὓς γίγνοιτο ὑπὸ προθυμίας καὶ βουλόμενος ὡς ἐπὶ πλεῖστον γεγωνίσκων ὠφελεῖν.

'N. displayed a degree of energy and heroism which he had never before seemed to possess.—He was seen everywhere, heartening up their dejection.'

77 "Ἔτι καὶ ἐκ τῶν παρόντων, ὦ Ἀθηναῖοι καὶ ξύμμαχοι, ἐλπίδα χρὴ ἔχειν (ἤδη τινὲς καὶ ἐκ δεινοτέρων ἢ τοιῶνδε ἐσώθησαν), μηδὲ καταμέμφεσθαι ὑμᾶς ἄγαν αὐτοὺς μήτε ταῖς ξυμφοραῖς μήτε ταῖς παρὰ τὴν ἀξίαν
2 νῦν κακοπαθίαις. κἀγώ τοι οὐδενὸς ὑμῶν οὔτε ῥώμῃ προφέρων (ἀλλ' ὁρᾶτε δὴ ὡς διάκειμαι ὑπὸ τῆς νόσου) οὔτ' εὐτυχίᾳ δοκῶν που ὕστερός του εἶναι κατά τε τὸν ἴδιον βίον καὶ ἐς τὰ ἄλλα, νῦν ἐν τῷ

πρόθεσις—'There is yet hope'—this leads without break into the πίστις:
a. I myself have hope in spite of my troubles (§§ 1-2);
b. It is fair to expect that the gods will now incline to us (§ 3);
c. Your numbers are great, and you may hope to

7. παιώνων CAEFM.—πεζοὺς δὲ all but B.—προσχόντας all but B.

77 1. καταμέμψασθαι all but B.—κακοπαθείαις BAG. Meisterhans p. 42. 2. κατά τε B only; rest om. τε.

reach a friendly place if you keep up your spirit and discipline (§§ 4-6).

αὐτῷ κινδύνῳ τοῖς φαυλοτάτοις αἰω-
ροῦμαι· καίτοι πολλὰ μὲν ἐς θεοὺς
νόμιμα δεδιῄτημαι, πολλὰ δὲ ἐς ἀν-
θρώπους δίκαια καὶ ἀνεπίφθονα.
3 ἀνθ᾽ ὧν ἡ μὲν ἐλπὶς ὅμως θρασεῖα
τοῦ μέλλοντος, αἱ δὲ ξυμφοραὶ οὐ κατ᾽ ἀξίαν δὴ
φοβοῦσι. τάχα δ᾽ ἂν καὶ λωφήσειαν· ἱκανὰ γὰρ
τοῖς τε πολεμίοις ηὐτύχηται καί, εἴ τῳ θεῶν
ἐπίφθονοι ἐστρατεύσαμεν, ἀποχρώντως ἤδη τετι-
4 μωρήμεθα. ἦλθον γάρ που καὶ ἄλλοι τινὲς ἤδη
ἐφ᾽ ἑτέρους, καὶ ἀνθρώπεια δράσαντες ἀνεκτὰ
ἔπαθον. καὶ ἡμᾶς εἰκὸς νῦν τά τε ἀπὸ τοῦ
θείου ἐλπίζειν ἠπιώτερα ἕξειν (οἴκτου γὰρ ἀπ᾽
αὐτῶν ἀξιώτεροι ἤδη ἐσμὲν ἢ φθόνου), καὶ
ὁρῶντες ὑμᾶς αὐτοὺς οἷοι ὁπλῖται ἅμα καὶ ὅσοι
ξυντεταγμένοι χωρεῖτε μὴ καταπέπληχθε ἄγαν,
λογίζεσθε δὲ ὅτι αὐτοί τε πόλις εὐθύς ἐστε ὅποι
ἂν καθέζησθε καὶ ἄλλη οὐδεμία ὑμᾶς τῶν ἐν
Σικελίᾳ οὔτ᾽ ἂν ἐπιόντας δέξαιτο ῥᾳδίως οὔτ᾽ ἂν
5 ἱδρυθέντας που ἐξαναστήσειε. τὴν δὲ πορείαν
ὥστ᾽ ἀσφαλῆ καὶ εὔτακτον εἶναι αὐτοὶ φυλάξατε,
μὴ ἄλλο τι ἡγησάμενος ἕκαστος ἢ ἐν ᾧ ἂν
ἀναγκασθῇ χωρίῳ μάχεσθαι, τοῦτο καὶ πατρίδα
6 καὶ τεῖχος κρατήσας ἕξειν. σπουδὴ δὲ ὁμοίως
καὶ νύκτα καὶ ἡμέραν ἔσται τῆς ὁδοῦ· τὰ γὰρ
ἐπιτήδεια βραχέα ἔχομεν, καὶ ἢν ἀντιλαβώμεθά
του φιλίου χωρίου τῶν Σικελῶν (οὗτοι γὰρ ἡμῖν
διὰ τὸ Συρακοσίων δέος ἔτι βέβαιοί εἰσιν), ἤδη

3. φοβοῦσαι M; φοβοῦσαι τάχ᾽ ἂν Sta.
4. θείου] θεοῦ MSS.; cor. Kr. 5. ἂν om. all but B.

νομίζετε ἐν τῷ ἐχυρῷ εἶναι. προπέπεμπται δ' ὡς αὐτούς, καὶ ἀπαντᾶν εἰρημένον καὶ σιτία ἅμα κομίζειν.

7 Τό τε ξύμπαν γνῶτε, ὦ ἄνδρες στρατιῶται, ἀναγκαῖόν τε ὂν ὑμῖν ἀνδράσιν ἀγαθοῖς γίγνεσθαι, ὡς μὴ ὄντος χωρίου ἐγγὺς ὅποι ἂν μαλακισθέντες σωθεῖτε, καὶ ἢν νῦν διαφύγητε τοὺς πολεμίους, οἵ τε ἄλλοι τευξόμενοι ὧν ἐπιθυμεῖτέ που ἐπιδεῖν καὶ οἱ Ἀθηναῖοι τὴν μεγάλην δύναμιν τῆς πόλεως καίπερ πεπτωκυῖαν ἐπανορθώσοντες· ἄνδρες γὰρ πόλις, καὶ οὐ τείχη οὐδὲ νῆες ἀνδρῶν κεναί."

ἐπίλογος. You *must* play the man: thus only can you see your homes and save the state.

78 Ὁ μὲν Νικίας τοιάδε παρακελευόμενος ἅμα ἐπῄει τὸ στράτευμα, καὶ εἴ πῃ ὁρῴη διεσπασμένον καὶ μὴ ἐν τάξει χωροῦν ξυνάγων καὶ καθιστάς, καὶ ὁ Δημοσθένης οὐδὲν ἧσσον τοῖς καθ' ἑαυτὸν τοιαῦτά τε καὶ παραπλήσια λέγων.
2 τὸ δὲ ἐχώρει ἐν πλαισίῳ τεταγμένον, πρῶτον μὲν ἡγούμενον τὸ Νικίου, ἐφεπόμενον δὲ τὸ Δημοσθένους· τοὺς δὲ σκευοφόρους καὶ τὸν πλεῖστον ὄχλον ἐντὸς εἶχον
3 οἱ ὁπλῖται. καὶ ἐπειδή [τε] ἐγένοντο ἐπὶ τῇ διαβάσει τοῦ Ἀνάπου ποταμοῦ, ηὗρον ἐπ' αὐτῷ παρατεταγμένους τῶν Συρακοσίων καὶ ξυμ-

'The army was distributed into two divisions; the front commanded by N.; the rear by D.'

First Day. 'They marched along the left bank of the Anapus—forced the passage—

6. ὀχυρῷ all but B.—*προπέμπετε* all but B.—*ἅμα*] ἄλλα MSS.; cor. Reiske.
7. *τὸ δὲ ξύμπαν* all but B.

78 2. *πλαισίῳ*] *διπλασίωι* all but B.—*πρῶτον μὲν ἡγούμενον* om. all but B. 3. [τε] Kr.

and accomplished about 5 miles.'

μάχων, καὶ τρεψάμενοι αὐτοὺς καὶ κρατήσαντες τοῦ πόρου ἐχώρουν ἐς τὸ πρόσθεν· οἱ δὲ Συρακόσιοι παριππεύοντές τε προσέκειντο καὶ ἐσακοντίζοντες οἱ ψιλοί.

Second Day. 'They halted, after about 2½ miles, in a deserted village.—The S. profited by this to occupy the Akraean cliff.'

4 Καὶ ταύτῃ μὲν τῇ ἡμέρᾳ προελθόντες σταδίους ὡς τεσσαράκοντα ηὐλίσαντο πρὸς λόφῳ τινὶ οἱ Ἀθηναῖοι· τῇ δ' ὑστεραίᾳ πρῲ ἐπορεύοντο καὶ προῆλθον ὡς εἴκοσι σταδίους, καὶ κατέβησαν ἐς χωρίον ἄπεδόν τι καὶ αὐτοῦ ἐστρατοπεδεύσαντο, βουλόμενοι ἔκ τε τῶν οἰκιῶν λαβεῖν τι ἐδώδιμον (ᾠκεῖτο γὰρ ὁ χῶρος) καὶ ὕδωρ μετὰ σφῶν αὐτῶν φέρεσθαι αὐτόθεν· ἐν γὰρ τῷ πρόσθεν ἐπὶ πολλὰ στάδια ᾗ ἔμελλον
5 ἰέναι οὐκ ἄφθονον ἦν. οἱ δὲ Συρακόσιοι ἐν τούτῳ προελθόντες τὴν δίοδον τὴν ἐν τῷ πρόσθεν ἀπετείχιζον· ἦν δὲ λόφος καρτερὸς καὶ ἑκατέρωθεν αὐτοῦ χαράδρα κρημνώδης, ἐκαλεῖτο δὲ Ἀκραῖον λέπας.

Third Day. 'Even to reach this pass was beyond the A.—They were compelled to retreat to their camp of the night before.'

6 Τῇ δ' ὑστεραίᾳ οἱ Ἀθηναῖοι προῇσαν, καὶ οἱ τῶν Συρακοσίων καὶ ξυμμάχων αὐτοὺς ἱππῆς καὶ ἀκοντισταὶ ὄντες πολλοὶ ἑκατέρωθεν ἐκώλυον, καὶ
7 ἐσηκόντιζόν τε καὶ παρίππευον. καὶ χρόνον μὲν πολὺν ἐμάχοντο οἱ Ἀθηναῖοι, ἔπειτα ἀνεχώρησαν πάλιν ἐς τὸ αὐτὸ στρατόπεδον· καὶ τὰ ἐπιτήδεια οὐκέτι ὁμοίως εἶχον. οὐ γὰρ ἔτι ἀποχωρεῖν οἷόν τ' ἦν ὑπὸ τῶν ἱππέων.

4. *προσελθόντες* all but G.—*οἰκιῶν* GM ; rest *οἰκείων*.
5. *ἔμπροσθεν* M. 6. *αὐτῶν* M.—ἑκάτεροι all but B.

79 Πρῲ δὲ ἄραντες ἐπορεύοντο αὖθις, καὶ ἐβιάσαντο πρὸς τὸν λόφον [ἐλθεῖν] τὸν ἀποτετειχισμένον, καὶ ηὗρον πρὸ ἑαυτῶν ὑπὲρ τοῦ ἀποτειχίσματος τὴν πεζὴν στρατιὰν παρατεταγμένην οὐκ ἐπ' ὀλίγων ἀσπίδων· στενὸν 2 γὰρ ἦν τὸ χωρίον. καὶ προσβαλόντες οἱ Ἀθηναῖοι ἐτειχομάχουν, καὶ βαλλόμενοι ὑπὸ πολλῶν ἀπὸ τοῦ λόφου ἐπάντους ὄντος (διικνοῦντο γὰρ ῥᾷον οἱ ἄνωθεν) καὶ οὐ δυνάμενοι βιάσασθαι 3 ἀνεχώρουν πάλιν καὶ ἀνεπαύοντο. ἔτυχον δὲ καὶ βρονταί τινες ἅμα γενόμεναι καὶ ὕδωρ, οἷα τοῦ ἔτους πρὸς μετόπωρον ἤδη ὄντος φιλεῖ γίγνεσθαι· ἀφ' ὧν οἱ Ἀθηναῖοι μᾶλλον ἔτι ἠθύμουν, καὶ ἐνόμιζον ἐπὶ τῷ σφετέρῳ ὀλέθρῳ 4 καὶ ταῦτα πάντα γίγνεσθαι. ἀναπαυομένων δ' αὐτῶν ὁ Γύλιππος καὶ οἱ Συρακόσιοι πέμπουσι μέρος τι τῆς στρατιᾶς ἀποτειχιοῦντας αὖ ἐκ τοῦ ὄπισθεν αὐτοὺς ᾗ προεληλύθεσαν· ἀντιπέμψαντες δὲ κἀκεῖνοι σφῶν αὐτῶν 5 τινὰς διεκώλυσαν. καὶ μετὰ ταῦτα πάσῃ τῇ στρατιᾷ ἀναχωρήσαντες πρὸς τὸ πεδίον μᾶλλον οἱ Ἀθηναῖοι ηὐλίσαντο.

Fourth Day. 'They arrived at the foot of the Akraean cliff.—Their efforts to force this position were vain.'

'They were yet further disheartened by storms—which they construed as portents. They fell back—effecting their retreat into the open plain.'

Τῇ δ' ὑστεραίᾳ προυχώρουν, καὶ οἱ Συρακόσιοι προσέβαλλόν τε πανταχῇ αὐτοῖς κύκλῳ καὶ πολλοὺς κατετραυμάτιζον, καὶ εἰ μὲν ἐπίοιεν οἱ Ἀθηναῖοι,

Fifth Day. 'They attempted once more the march over the Akraean cliff.—

79 1. [ἐλθεῖν] Kr. 4. αὖ om. all but B.
5. προσέβαλόν GM.

They were so harassed that they could not accomplish one mile.'

ὑπεχώρουν, εἰ δ' ἀναχωροῖεν, ἐπέκειντο, καὶ μάλιστα τοῖς ὑστάτοις προσπίπτοντες, εἴ πως κατὰ βραχὺ
6 τρεψάμενοι πᾶν τὸ στράτευμα φοβήσειαν. καὶ ἐπὶ πολὺ μὲν τοιούτῳ τρόπῳ ἀντεῖχον οἱ Ἀθηναῖοι, ἔπειτα προελθόντες πέντε ἢ ἓξ σταδίους ἀνεπαύοντο ἐν τῷ πεδίῳ· ἀνεχώρησαν δὲ καὶ οἱ Συρακόσιοι ἀπ' αὐτῶν ἐς τὸ ἑαυτῶν στρατόπεδον.

80 Τῆς δὲ νυκτὸς τῷ Νικίᾳ καὶ Δημοσθένει

'They resolved to make off during the night—towards the southern coast.'

ἐδόκει, ἐπειδὴ κακῶς σφίσι τὸ στράτευμα εἶχε τῶν τε ἐπιτηδείων πάντων ἀπορίᾳ ἤδη καὶ κατατετραυματισμένοι ἦσαν πολλοὶ ἐν πολλαῖς προσβολαῖς τῶν πολεμίων γεγενημέναις, πυρὰ καύσαντες ὡς πλεῖστα ἀπάγειν τὴν στρατιάν, μηκέτι τὴν αὐτὴν ὁδὸν ᾗ διενοήθησαν, ἀλλὰ τοὐναντίον ᾗ οἱ
2 Συρακόσιοι ἐτήρουν, πρὸς τὴν θάλασσαν. ἦν δὲ ἡ ξύμπασα ὁδὸς αὕτη οὐκ ἐπὶ Κατάνης τῷ στρατεύματι, ἀλλὰ κατὰ τὸ ἕτερον μέρος τῆς Σικελίας τὸ πρὸς Καμάριναν καὶ Γέλαν καὶ τὰς ταύτῃ πόλεις καὶ Ἑλληνίδας καὶ βαρβάρους.
3 καύσαντες οὖν πυρὰ πολλὰ ἐχώρουν ἐν τῇ νυκτί.

'They broke up amidst confusion and alarm.'

καὶ αὐτοῖς, οἷον φιλεῖ καὶ πᾶσι στρατοπέδοις, μάλιστα δὲ τοῖς μεγίστοις, φόβοι καὶ δείματα ἐγγίγνεσθαι, ἄλλως τε καὶ ἐν νυκτί τε καὶ διὰ πολεμίας καὶ [ἀπὸ] πολεμίων οὐ πολὺ ἀπεχόντων ἰοῦσιν, ἐμπίπτει

80 1. τῷ Δημοσθένει M.—καύσαντας BAEFM.—ᾗ] ἣ B ; ᾗ C ; ᾗ ᾗ *Kr.* ; cf. Herod. ix. 56 ἤισαν τὰ ἔμπαλιν ἢ Λακεδαιμόνιοι.
3. [ἀπὸ] Reiske.

4 ταραχή· καὶ τὸ μὲν Νικίου στράτευμα, ὥσπερ
ἡγεῖτο, ξυνέμενέ τε καὶ προὔλαβε πολλῷ, τὸ δὲ
Δημοσθένους, τὸ ἥμισυ μάλιστα καὶ πλέον,
ἀπεσπάσθη τε καὶ ἀτακτότερον ἐχώρει.

5 Ἅμα δὲ τῇ ἕῳ ἀφικνοῦνται ὅμως πρὸς τὴν
θάλασσαν, καὶ ἐσβάντες ἐς τὴν ὁδὸν
τὴν Ἐλωρινὴν καλουμένην ἐπορεύ-
οντο, ὅπως, ἐπειδὴ γένοιντο ἐπὶ τῷ
ποταμῷ τῷ Κακυπάρει, παρὰ τὸν ποταμὸν ἴοιεν
ἄνω διὰ μεσογείας· ἤλπιζον γὰρ καὶ
τοὺς Σικελοὺς ταύτῃ οὓς μετέπεμψαν
6 ἀπαντήσεσθαι. ἐπειδὴ δ' ἐγένοντο
ἐπὶ τῷ ποταμῷ, ηὗρον καὶ ἐνταῦθα
φυλακήν τινα τῶν Συρακοσίων ἀποτειχίζουσάν
τε καὶ ἀποσταυροῦσαν τὸν πόρον. καὶ βιασά-
μενοι αὐτὴν διέβησάν τε τὸν ποταμὸν καὶ ἐχώρουν
αὖθις πρὸς ἄλλον ποταμόν, τὸν Ἐρινεόν· ταύτῃ
γὰρ οἱ ἡγεμόνες ἐκέλευον.

Sixth Day. 'The front under N. by daybreak reached the Helôrine road.'

'At the K.—they found a S. detachment.—N., forcing his way, marched straight to the E.'

81 Ἐν τούτῳ δ' οἱ Συρακόσιοι καὶ οἱ ξύμμαχοι,
ὡς ἥ τε ἡμέρα ἐγένετο καὶ ἔγνωσαν
τοὺς Ἀθηναίους ἀπεληλυθότας, ἐν
αἰτίᾳ τε οἱ πολλοὶ τὸν Γύλιππον
εἶχον ἑκόντα ἀφεῖναι τοὺς Ἀθηναίους, καὶ κατὰ
τάχος διώκοντες, ᾗ οὐ χαλεπῶς ᾐσθάνοντο
κεχωρηκότας, καταλαμβάνουσι περὶ ἀρίστου
2 ὥραν. καὶ ὡς προσέμειξαν τοῖς μετὰ τοῦ
Δημοσθένους, ὑστέροις τε οὖσι καὶ σχολαίτερον

'The S. in pursuit—overtook the rear division.'

4. ὥσπερ] ὅσπερ Dobree.—τὸ πλέον all but B.
5. ἐλωρίνην CAEGM.—ἐπὶ] παρὰ all but B.
6. τε after ἀποτειχ. om. all but B.

81 2. ὡς BM; the rest ὥσπερ.—τ' οὖσι M; ἰοῦσι Kr.

καὶ ἀτακτότερον χωροῦσιν, ὡς τῆς νυκτὸς τότε
ξυνεταράχθησαν, εὐθὺς προσπεσόντες ἐμάχοντο,
καὶ οἱ ἱππῆς τῶν Συρακοσίων ἐκυκλοῦντό τε
ῥᾷον αὐτοὺς δίχα δὴ ὄντας καὶ ξυνῆγον ἐς ταὐτό.
3 τὸ δὲ Νικίου στράτευμα ἀπεῖχεν ἐν τῷ πρόσθεν
καὶ πεντήκοντα σταδίους· θᾶσσόν τε γὰρ ὁ
Νικίας ἦγε, νομίζων οὐ τὸ ὑπομένειν ἐν τῷ
τοιούτῳ ἑκόντας εἶναι καὶ μάχεσθαι σωτηρίαν,
ἀλλὰ τὸ ὡς τάχιστα ὑποχωρεῖν, τοσαῦτα μαχο-
4 μένους ὅσ' ἂν ἀναγκάζωνται. ὁ δὲ Δημοσθένης

'They found themselves enclosed in a walled olive-ground.—They were now overwhelmed with hostile missiles.'

ἐτύγχανέ τε τὰ πλείω ἐν πόνῳ ξυν-
εχεστέρῳ ὢν διὰ τὸ ὑστέρῳ ἀναχω-
ροῦντι αὐτῷ πρώτῳ ἐπικεῖσθαι τοὺς
πολεμίους καὶ τότε γνοὺς τοὺς Συρα-
κοσίους διώκοντας οὐ προυχώρει
μᾶλλον ἢ ἐς μάχην ξυνετάσσετο, ἕως ἐνδια-
τρίβων κυκλοῦταί τε ὑπ' αὐτῶν καὶ ἐν πολλῷ
θορύβῳ αὐτός τε καὶ οἱ μετ' αὐτοῦ ['Αθηναῖοι]
ἦσαν· ἀνειληθέντες γὰρ ἔς τι χωρίον ᾧ κύκλῳ
μὲν τειχίον περιῆν, ὁδὸς δὲ ἔνθεν καὶ ἔνθεν,
ἐλάας δὲ οὐκ ὀλίγας εἶχεν, ἐβάλλοντο περι-
5 σταδόν. τοιαύταις δὲ προσβολαῖς καὶ οὐ ξυστα-
δὸν μάχαις οἱ Συρακόσιοι εἰκότως ἐχρῶντο· τὸ
γὰρ ἀποκινδυνεύειν πρὸς ἀνθρώπους ἀπονενοη-
μένους οὐ πρὸς ἐκείνων μᾶλλον ἦν ἔτι ἢ πρὸς

3. *ἔμπροσθεν* M.—*ὅσ' ἂν*] *ὅσα* MSS.; cor. Dobree.—*ἀναγκάζονται* all but C.

4. *ἐν πόνῳ τε* all but B.—*ἢ ἐς μάχην ἢ ξυνετάσσετο* M.—*ἐν* before *πολλῷ* om. all but B; *κἂν* Hu.—['Αθηναῖοι] Kr.—*ἔνθεν τε καὶ ἔνθεν* CM, which is possible, though rarer than *ἔν. καὶ ἔν.* —*ἐβάλλοντό τε* AEFM; *ἔβαλλον τότε* C.

τῶν Ἀθηναίων, καὶ ἅμα φειδώ τέ τις ἐγίγνετο ἐπ' εὐπραγίᾳ ἤδη σαφεῖ μὴ προαναλωθῆναί τῳ καὶ ἐνόμιζον καὶ ὣς ταύτῃ τῇ ἰδέᾳ καταδαμα-

82 *σάμενοι λήψεσθαι αὐτούς. ἐπειδὴ δ' οὖν δι' ἡμέρας βάλλοντες πανταχόθεν τοὺς Ἀθηναίους καὶ ξυμμάχους ἑώρων ἤδη τεταλαιπωρημένους τοῖς τε τραύμασι καὶ τῇ ἄλλῃ κακώσει, κήρυγμα ποιοῦνται Γύλιππος καὶ Συρακόσιοι καὶ οἱ ξύμμαχοι, πρῶτον μὲν τῶν νησιωτῶν εἴ τις βούλεται ἐπ' ἐλευθερίᾳ ὡς σφᾶς ἀπιέναι· καὶ ἀπεχώρησάν τινες πόλεις*

'Perceiving their condition, G. sent a herald; presently, a larger negotiation ended by the entire division capitulating.—They were conveyed to S.'

2 *οὐ πολλαί. ἔπειτα δ' ὕστερον καὶ πρὸς τοὺς ἄλλους ἅπαντας τοὺς μετὰ Δημοσθένους ὁμολογία γίγνεται ὥστε ὅπλα τε παραδοῦναι καὶ μὴ ἀποθανεῖν μηδένα μήτε βιαίως μήτε δεσμοῖς*

3 *μήτε τῆς ἀναγκαιοτάτης ἐνδείᾳ διαίτης. καὶ παρέδοσαν οἱ πάντες σφᾶς αὐτοὺς ἑξακισχίλιοι, καὶ τὸ ἀργύριον ὃ εἶχον ἅπαν κατέθεσαν ἐσβαλόντες ἐς ἀσπίδας ὑπτίας, καὶ ἐνέπλησαν ἀσπίδας τέσσαρας. καὶ τούτους μὲν εὐθὺς ἀπεκόμιζον ἐς τὴν πόλιν. Νικίας δὲ καὶ οἱ μετ' αὐτοῦ ταύτῃ τῇ ἡμέρᾳ ἀφικνοῦνται ἐπὶ τὸν ποταμὸν τὸν Ἐρινεόν, καὶ διαβὰς πρὸς μετέωρόν τι καθῖσε τὴν στρατιάν.*

5. *τὸ τῶν Ἀ.* AEFM.—*ἐγένετο* all but B.—*καὶ ὣς*] *καὶ ὡς* BCAEFG; *ὡς καὶ* M.

82 1. *δ' οὖν*] *γοῦν* MSS.; cor. Dobree.

2. *μετὰ τοῦ Δ.* M.

3. *αὐτοῦ*] *αὐτὸν* AEFM.—*ἀφικνοῦνται αὐτῆ(ι) τῆ(ι) ἡ.* all but M; *τῇ αὐτῇ ἡ.* Hw., Hu.—*καθεῖσε* CAFGM; *καθεὶς* E; *ἐκαθεῖσε* *B.*

Seventh Day. 'G. overtook N. on the right bank of the Erineus.—N. could not bring himself to submit to the same terms as D.—Accordingly the S. recommenced their attacks.'

83 Οἱ δὲ Συρακόσιοι τῇ ὑστεραίᾳ καταλαβόντες
αὐτὸν ἔλεγον ὅτι οἱ μετὰ Δημο-
σθένους παραδεδώκοιεν σφᾶς αὐτούς,
κελεύοντες κἀκεῖνον τὸ αὐτὸ δρᾶν·
ὁ δ' ἀπιστῶν σπένδεται ἱππέα πέμ-
2 ψαι σκεψόμενον. ὡς δ' οἰχόμενος
ἀπήγγειλε πάλιν παραδεδωκότας,
ἐπικηρυκεύεται Γυλίππῳ καὶ Συρα-
κοσίοις εἶναι ἑτοῖμος ὑπὲρ Ἀθηναίων ξυμβῆναι,
ὅσα ἀνήλωσαν χρήματα Συρακόσιοι ἐς τὸν πόλε-
μον, ταῦτα ἀποδοῦναι, ὥστε τὴν μετ' αὐτοῦ στρα-
τιὰν ἀφεῖναι αὐτούς· μέχρι οὗ δ' ἂν τὰ χρήματα
ἀποδοθῇ, ἄνδρας δώσειν Ἀθηναίων ὁμήρους, ἕνα
3 κατὰ τάλαντον. οἱ δὲ Συρακόσιοι καὶ Γύλιππος
οὐ προσεδέχοντο τοὺς λόγους, ἀλλὰ προσπε-
σόντες καὶ περιστάντες πανταχόθεν ἔβαλλον
4 καὶ τούτους μέχρι ὀψέ. εἶχον δὲ καὶ οὗτοι
πονήρως σίτου τε καὶ τῶν ἐπιτηδείων ἀπορίᾳ.
ὅμως δὲ τῆς νυκτὸς φυλάξαντες τὸ ἡσυχάζον
ἔμελλον πορεύεσθαι. καὶ ἀναλαμβάνουσί τε τὰ
ὅπλα καὶ οἱ Συρακόσιοι αἰσθάνονται καὶ ἐπαιάνι-
5 σαν. γνόντες δὲ οἱ Ἀθηναῖοι ὅτι οὐ λανθάνουσι,
κατέθεντο πάλιν πλὴν τριακοσίων μάλιστα ἀν-
δρῶν· οὗτοι δὲ διὰ τῶν φυλάκων βιασάμενοι
ἐχώρουν τῆς νυκτὸς ᾗ ἐδύναντο.

Eighth and last day. 'N. attempted a fresh

84 Νικίας δ' ἐπειδὴ ἡμέρα ἐγένετο ἦγε τὴν
στρατιάν· οἱ δὲ Συρακόσιοι καὶ οἱ
ξύμμαχοι προσέκειντο τὸν αὐτὸν

83 1. μετὰ τοῦ Δ. M.
2. ὑπὲρ] ὑπὸ M.—μέχρι δ' οὗ B ; [οὗ] Dindorf.

τρόπον πανταχόθεν βάλλοντές τε
2 καὶ κατακοντίζοντες. καὶ οἱ Ἀθηναῖοι ἠπείγοντο πρὸς τὸν Ἀσσίναρον ποταμόν, ἅμα μὲν βιαζόμενοι ὑπὸ τῆς πανταχόθεν προσβολῆς ἱππέων τε πολλῶν καὶ τοῦ ἄλλου ὄχλου, οἰόμενοι ῥᾷόν τι σφίσιν ἔσεσθαι, ἢν διαβῶσι τὸν ποταμόν, ἅμα δὲ ὑπὸ τῆς ταλαιπωρίας καὶ τοῦ
3 πιεῖν ἐπιθυμίᾳ. ὡς δὲ γίγνονται ἐπ' αὐτῷ, ἐσπίπτουσιν οὐδενὶ κόσμῳ ἔτι, ἀλλὰ πᾶς τέ τις διαβῆναι αὐτὸς πρῶτος βουλόμενος καὶ οἱ πολέμιοι ἐπικείμενοι χαλεπὴν ἤδη τὴν διάβασιν ἐποίουν· ἀθρόοι γὰρ ἀναγκαζόμενοι χωρεῖν ἐπέπιπτόν τε ἀλλήλοις καὶ κατεπάτουν, περί τε τοῖς δορατίοις καὶ σκεύεσιν οἱ μὲν εὐθὺς διεφθείροντο,
4 οἱ δὲ ἐμπαλασσόμενοι κατέρρεον. ἐς τὰ ἐπὶ θάτερά τε τοῦ ποταμοῦ παραστάντες οἱ Συρακόσιοι (ἦν δὲ κρημνῶδες) ἔβαλλον ἄνωθεν τοὺς Ἀθηναίους, πίνοντάς τε τοὺς πολλοὺς ἀσμένους καὶ ἐν κοίλῳ ὄντι τῷ ποταμῷ ἐν σφίσιν αὐτοῖς
5 ταρασσομένους. οἵ τε Πελοποννήσιοι ἐπικαταβάντες τοὺς ἐν τῷ ποταμῷ μάλιστα ἔσφαζον. καὶ τὸ ὕδωρ εὐθὺς διέφθαρτο, ἀλλ' οὐδὲν ἧσσον ἐπίνετό τε ὁμοῦ τῷ πηλῷ ᾑματωμένον καὶ περι-
85 μάχητον ἦν τοῖς πολλοῖς. τέλος δὲ νεκρῶν τε

march, to get to the Asinarus.—The march was accomplished, in spite of incessant attacks from the S. cavalry; who got to the river before the A.'

'Here the resolution of the fugitives gave way; tormented with thirst—they rushed into the ford all at once.—The S. from above poured upon the huddled mass showers of missiles.'

84 3. δορατίοις] φορτίοις Naber.
4. τοὺς before πολλοὺς om. M.—ἀσμένους] ἀσμένως B.
5. Πελοποννήσιοι] Συρακόσιοι Longinus περὶ ὕψους c. 38. So Naber.—ἐπίνετο ὁμοῦ C, Longinus.

πολλῶν ἐπ' ἀλλήλοις ἤδη κειμένων ἐν τῷ ποταμῷ
καὶ διεφθαρμένου τοῦ στρατεύματος
τοῦ μὲν κατὰ τὸν ποταμόν, τοῦ δὲ
καί, εἴ τι διαφύγοι, ὑπὸ τῶν ἱππέων,
Νικίας Γυλίππῳ ἑαυτὸν παραδίδωσι
πιστεύσας μᾶλλον αὐτῷ ἢ τοῖς Συρα-
κοσίοις· καὶ ἑαυτῷ μὲν χρήσασθαι
ἐκέλευεν ἐκεῖνόν τε καὶ Λακεδαι-
μονίους ὅ τι βούλονται, τοὺς δὲ ἄλλους στρατιώ-
2 τας παύσασθαι φονεύοντας. καὶ ὁ Γύλιππος
μετὰ τοῦτο ζωγρεῖν ἤδη ἐκέλευε· καὶ τούς τε
λοιποὺς ὅσους μὴ ἀπεκρύψαντο (πολλοὶ δὲ οὗτοι
ἐγένοντο) ξυνεκόμισαν ζῶντας, καὶ ἐπὶ τοὺς
τριακοσίους, οἳ τὴν φυλακὴν διεξῆλθον τῆς
νυκτός, πέμψαντες τοὺς διωξομένους ξυνέλαβον.
3 τὸ μὲν οὖν ἀθροισθὲν τοῦ στρατεύματος ἐς τὸ
κοινὸν οὐ πολὺ ἐγένετο, τὸ δὲ διακλαπὲν πολύ,
καὶ διεπλήσθη πᾶσα Σικελία αὐτῶν, ἅτε οὐκ
ἀπὸ ξυμβάσεως ὥσπερ τῶν μετὰ Δημοσθένους
4 ληφθέντων. μέρος δέ τι οὐκ ὀλίγον καὶ ἀπέθανε·
πλεῖστος γὰρ δὴ φόνος οὗτος καὶ οὐδενὸς ἐλάσ-
σων τῶν ἐν τῷ [Σικελικῷ] πολέμῳ τούτῳ ἐγένετο.
καὶ ἐν ταῖς ἄλλαις προσβολαῖς ταῖς κατὰ τὴν
πορείαν συχναῖς γενομέναις οὐκ ὀλίγοι ἐτεθνή-

'N. surrendered himself to G., to be dealt with at the discretion of that general and the L.—G. gave orders that no more should be killed, but that the rest should be secured as captives.'

85 1. χρῆσθαι all but B; cf. ii. 4, 7, Andoc. i. 26 χρήσασθέ μοι ὅ τι βούλεσθε, Hyperides III. xxxiii. 17 χρησάσθωσαν αὐτῷ ὅ τι βούλονται, Dem. 19, 103 ἐμοὶ χρήσασθ' ὅ τι βούλεσθε. When ὅ τι βούλονται and not ὅ τι ἂν βούλησθε is used, the aor. is usual and more forcible.

2. μετ' αὐτοῦ M; μετὰ τοῦ AF.—ξυνεκόμισαν] ξυγκομίσας all but B. 3. μετὰ τοῦ Δ. M.

4. [Σικελικῷ] Dobree.—προσβολαῖς om. CAEFM(G).

κεσαν. πολλοὶ δὲ ὅμως καὶ διέφυγον, οἱ μὲν καὶ παραυτίκα, οἱ δὲ καὶ δουλεύσαντες καὶ διαδιδράσκοντες ὕστερον· τούτοις δ' ἦν ἀναχώρησις ἐς Κατάνην.

'Many contrived to escape and get to Katana.'

86 Ξυναθροισθέντες δὲ οἱ Συρακόσιοι καὶ οἱ
ξύμμαχοι, τῶν τε αἰχμαλώτων ὅσους ἐδύναντο
πλείστους καὶ τὰ σκῦλα ἀναλαβόντες, ἀνεχώρη-
2 σαν ἐς τὴν πόλιν. καὶ τοὺς μὲν ἄλλους Ἀθη-
ναίων καὶ τῶν ξυμμάχων ὁπόσους ἔλαβον κατε-
βίβασαν ἐς τὰς λιθοτομίας, ἀσφαλε-
στάτην εἶναι νομίσαντες τήρησιν,
Νικίαν δὲ καὶ Δημοσθένη ἄκοντος
Γυλίππου ἀπέσφαξαν. ὁ γὰρ Γύλιπ-
πος καλὸν τὸ ἀγώνισμα ἐνόμιζέν οἱ
εἶναι ἐπὶ τοῖς ἄλλοις καὶ τοὺς ἀντι-
3 στρατήγους κομίσαι Λακεδαιμονίοις. ξυνέβαινε
δὲ τὸν μὲν πολεμιώτατον αὐτοῖς εἶναι, Δημο-
σθένη, διὰ τὰ ἐν τῇ νήσῳ καὶ Πύλῳ, τὸν δὲ διὰ
τὰ αὐτὰ ἐπιτηδειότατον· τοὺς γὰρ ἐκ τῆς νήσου
ἄνδρας τῶν Λακεδαιμονίων ὁ Νικίας προυθυμήθη,
σπονδὰς πείσας τοὺς Ἀθηναίους ποιήσασθαι,
ὥστε ἀφεθῆναι. ἀνθ' ὧν οἵ τε Λακεδαιμόνιοι
ἦσαν αὐτῷ προσφιλεῖς κἀκεῖνος οὐχ ἥκιστα διὰ
τοῦτο πιστεύσας ἑαυτὸν τῷ Γυλίππῳ παρέδωκεν.
4 ἀλλὰ τῶν Συρακοσίων τινές, ὡς ἐλέγετο, οἱ μὲν
δείσαντες, ὅτι πρὸς αὐτὸν ἐκεκοινολόγηντο, μὴ

'Those who were carried to S. were placed in the stone quarries.—N., as well as D., was ordered to be put to death, much to the discontent of G.'

86 1. *συναθροισθέντες* all but B.—*λαβόντες* AEFM.
2. *λιθοτομίας* M ; *συρακόσσας* m.—*ἀσφαλεστάτην* <*ταύτην*> Madvig ; cf. c. 42, 4.—*τοὺς ἄλλους ἀντισ.* M.
3. *δημοσθένην* MSS.—διὰ τοῦτο om. all but B.

βασανιζόμενος διὰ τὸ τοιοῦτο ταραχὴν σφίσιν ἐν εὐπραγίᾳ ποιήσῃ, ἄλλοι δέ, καὶ οὐχ ἥκιστα οἱ Κορίνθιοι, μὴ χρήμασι δὴ πείσας τινάς, ὅτι πλούσιος ἦν, ἀποδρᾷ καὶ αὖθις σφίσι νεώτερόν τι ἀπ' αὐτοῦ γένηται, πείσαντες τοὺς ξυμμάχους

5 ἀπέκτειναν αὐτόν. καὶ ὁ μὲν τοιαύτῃ ἢ ὅτι ἐγγύτατα τούτων αἰτίᾳ ἐτεθνήκει, ἥκιστα δὴ ἄξιος ὢν τῶν γε ἐπ' ἐμοῦ Ἑλλήνων ἐς τοῦτο δυστυχίας ἀφικέσθαι διὰ τὴν πᾶσαν ἐς ἀρετὴν νενομισμένην ἐπιτήδευσιν.

87 τοὺς δ' ἐν ταῖς λιθοτομίαις οἱ Συρακόσιοι χαλεπῶς τοὺς πρώτους χρόνους μετεχείρισαν. ἐν γὰρ κοίλῳ χωρίῳ ὄντας καὶ ὀλίγῳ πολλοὺς οἵ τε ἥλιοι τὸ πρῶτον καὶ τὸ πνῖγος ἔτι ἐλύπει διὰ τὸ ἀστέγαστον, καὶ αἱ νύκτες ἐπιγιγνόμεναι τοὐναντίον μετοπωριναὶ καὶ ψυχραὶ τῇ μεταβολῇ ἐς ἀσθέ-

'The miserable prisoners—without the smallest protection or convenience—remained for 70 days.—Many speedily died.'

2 νειαν ἐνεωτέριζον, πάντα τε ποιούντων αὐτῶν διὰ στενοχωρίαν ἐν τῷ αὐτῷ καὶ προσέτι τῶν νεκρῶν ὁμοῦ ἐπ' ἀλλήλοις ξυννενημένων, οἳ ἔκ τε τῶν τραυμάτων καὶ διὰ τὴν μεταβολὴν καὶ τὸ τοιοῦτον ἀπέθνῃσκον, καὶ ὀσμαὶ ἦσαν οὐκ ἀνεκτοί, καὶ λιμῷ ἅμα καὶ δίψῃ ἐπιέζοντο (ἐδίδοσαν γὰρ αὐτῶν ἑκάστῳ ἐπὶ ὀκτὼ μῆνας κοτύλην ὕδατος καὶ δύο κοτύλας σίτου), ἄλλα τε ὅσα εἰκὸς ἐν τῷ τοιούτῳ χωρίῳ ἐμπεπτωκότας κακοπαθῆσαι,

4. δὴ om. all but B.—πείσαντές τε all but B.
5. πᾶσαν ἐς ἀρετὴν B Schol. ; rest om.

87 1. καὶ ὀλίγῳ om. all but B.
2. ξυννενηνεγμένων BM.—τοιοῦτο AEFGM.—δίψει MSS.—τῷ before τοιούτῳ om. all but B.

3 οὐδὲν ὅ τι οὐκ ἐπεγένετο αὐτοῖς. καὶ ἡμέρας
μὲν ἑβδομήκοντά τινας οὕτω διῃτήθησαν ἀθρόοι·
ἔπειτα πλὴν Ἀθηναίων καὶ εἴ τινες Σικελιωτῶν
ἢ Ἰταλιωτῶν ξυνεστράτευσαν, τοὺς
4 ἄλλους ἀπέδοντο. ἐλήφθησαν δὲ οἱ
ξύμπαντες, ἀκριβείᾳ μὲν χαλεπὸν
ἐξειπεῖν, ὅμως δὲ οὐκ ἐλάσσους
5 ἑπτακισχιλίων. ξυνέβη τε ἔργον
τοῦτο [Ἑλληνικὸν] τῶν κατὰ τὸν
πόλεμον τόνδε μέγιστον γενέσθαι,
δοκεῖν δ' ἔμοιγε καὶ ὧν ἀκοῇ Ἑλ-
ληνικῶν ἴσμεν, καὶ τοῖς τε κρατήσασι λαμπρό-
6 τατον καὶ τοῖς διαφθαρεῖσι δυστυχέστατον· κατὰ
πάντα γὰρ πάντως νικηθέντες καὶ οὐδὲν ὀλίγον
ἐς οὐδὲν κακοπαθήσαντες πανωλεθρίᾳ δὴ τὸ
λεγόμενον καὶ πεζὸς καὶ νῆες καὶ οὐδὲν ὅ τι οὐκ
ἀπώλετο, καὶ ὀλίγοι ἀπὸ πολλῶν ἐπ' οἴκου
ἀπενόστησαν. ταῦτα μὲν τὰ περὶ Σικελίαν
γενόμενα.

'The citizens now removed all the surviving prisoners, except the A. and the few Italian or Sicilian Greeks. Those removed were sold.—Such was the close.—Never in Grecian history had ruin so complete been witnessed.'

3. οἱ ἀθρόοι M. 5. [Ἑλληνικὸν] Kr., Cl., Sta., Hu. etc.

Dec. 12, 1875.

NOTES

§ 1 l. 1. **'O**—the art. added because this is a continuation of 1
the narrative from VI. 104. Contrast c. 2, 1, where the art. is omitted because there is a transition to new points.

Γύλιππος—son of Cleandridas, who had settled at Thurii, on which see c. 33, 6 note. His appointment to command in Sicily was the immediate result of Alcibiades' advice. Nothing is known of his previous history. ('His character is in some points not Spartan. He is quick, enterprising, full of resource, able to adapt himself to all men and to all circumstances.' Freeman. This character reminds us of the description which Pericles gave of the Athenians.)

ὁ—the art. again because the persons are thought of separately. Contrast c. 80, 1 *τῷ* N. *καὶ* Δ. *ἐδόκει.*

Πυθὴν—Corinthian captain. Syr. envoys had gone to Corinth in the winter of 415, and Corinth had at once resolved to assist her colony.

τοῦ T.—T. has been all genders. In Attic it is masc., on the analogy of all nouns in *-ρας*; in Alexandrine writers it became fem.; the Romans made it neut.

Τάραντος—Gyl. had been driven by foul weather to seek shelter there. T.—*regnata Laconi rura Phalanto*—was founded circ. 705 B.C. after the first Messenian war.

2. **ἐπεσκεύασαν**—VI. 104 *τὰς ναῦς ἐπεσκεύαζεν.* Diod. XIII. 1 *τὰς ναῦς ἐπεσκεύασαν . . . τριήρεις κατεσκεύασαν . . . . τοῦ στόλου παρεσκευασμένου.* To the Latin sense of *apparatus* *παρασκευὴ* corresponds; while *κατασκευὴ* has the English sense of the same word.

3. **Λοκροὺς**—founded about 690 B.C. on land belonging to the Sicels. Now Gerace.

5. **ἤδη**—they had received several false reports that Syr. was entirely shut in.

7. **κατὰ τὰς Ἐ.**—*νια*: cf. II. 76, 4 *κατὰ χῶμα προσάγειν.* Epipolae includes all the high ground west of Achradina which was not inclosed in the fortifications of the city.

8. **στρατιᾷ**—dat. of accompaniment, only used in naval and military expressions.

ἐβουλεύοντο—because before they had supposed that the only chance of getting into Syr. was by eluding the A. fleet.

9. **ἐν δεξιᾷ λαβόντες**—except here Thuc. always uses *ἔχειν ἐν δ., ἐν ἀριστερᾷ.*

10. **διακινδυνεύσωσιν**—so II. 4 *ἐβουλεύοντο εἴτε κατακαύσωσιν εἴτε τι ἄλλο χρήσωνται.* Thuc. does not use *πότερον . . ἤ.* He uses *πότερον* twice, viz. I. 80 *πῶς χρὴ . . ἐπειχθῆναι; πότερον ταῖς ναυσίν;* and VI. 38 *τί καὶ βούλεσθε; πότερον ἄρχειν;* In both cases *ἀλλὰ* follows (*ὑποφορά*), as in Andoc. I. 148 *τίνα γὰρ ἀναβιβάσωμαι; τὸν πατέρα; ἀλλὰ τέθνηκεν. ἀλλὰ τοὺς ἀδελφούς; ἀλλ' οὐκ εἰσίν.*

διακινδυνεύσωσιν ἐσπλεῦσαι—of the compounds of *κινδυνεύω*, *ἀνα-, ἀπο-, δια-, παρα-* are found with infin.; *ἐπι-, προ-, συγ-* are not.

11. **Ἱμέραν**—founded 646 B.C. from Zancle, to be a stronghold against Phoenician Panormus. It was destroyed for ever by the Carthaginians in 408.

12. **αὐτούς**—*τοὺς Ἱμεραίους*, the name of the people implied in the name of their city, as constantly.

13. **οὓς**—after the collective *στρατιάν.*

§ **2** l. 14. **καὶ ἔδοξεν**—cf. VIII. 8 *ἐβουλεύοντο, καὶ ἔδοξε πρῶτον ἐς Χῖον πλεῖν αὐτοῖς.*

16. **ὅμως**—in spite of his previous indifference; VI. 104 *ὑπερεῖδε τὸ πλῆθος . . . καὶ οὐδεμίαν φυλακὴν πω ἐποιεῖτο.*

ἃς . . . ἀπέστειλε—aor. for plup. in dependent clause, as constantly.

πυνθανόμενος . . . εἶναι—generally *πυνθάνομαι* and *αἰσθάνομαι* take the partic.

18. **φυλακὴν**—concrete, as in *φυλακὰς καθίστασθαι* II. 24.

περαιοῦνται διὰ—cf. I. 107 *διὰ τοῦ κόλπου περαιοῦσθαι.* The accus. is the ordinary constr.

τοῦ πορθμοῦ—IV. 24 *ἔστι δὲ ὁ πορθμὸς ἡ μεταξὺ Ῥηγίου θάλασσα καὶ Μεσσήνης.*

19. **σχόντες Ῥηγίῳ**—*σχεῖν* is also constructed with *ἐς* and *κατά.* (Bekker *Anecd.* I. 173 *σχών, δοτικῇ· Θουκυδίδης ἑβδόμῳ.*)

Μεσσήνῃ—its older name was Zancle, from Sicel Danklon, a reaping-hook, $=$ *ἀγκών.*

§ **3** l. 20. **τούς τε Ἱμεραίους**—co-ordinate with *καὶ τοὺς Σελινουντίους ἐκέλευον.*

21. **καὶ αὐτούς**—the *καὶ* is *epexegetic,* introducing the explanation of *ξυμπολεμεῖν.*

25. **ἀνείλκυσαν**—so that the oarsmen were available as infantry.

τοὺς Σ. πέμψαντες ἐκέλευον—observe (1) that when a partic. and verb apply to a common object, the object follows the constr. required by the partic. ; (2) that *πέμπω* is a regular exception to this rule in such phrases as *κήρυκα, πρέσβεις, ἀποίκους, πέμψαντες*, as they are so frequently used absolutely that the object is generally not accommodated to the partic. at all : cf. II. 27 *τὴν Αἴγιναν πέμψαντες ἐποίκους ἔχειν* : VIII. 40 *'Αστύοχον πέμψαντες ἐκέλευον.* Contrast c. 3 *μέρος τι πέμψας πρὸς τὸ φρούριον αἱρεῖ* : c. 85 *ἐπὶ τοὺς τριακοσίους πέμψαντες ξυνέλαβον.*

πανστρατιᾷ—Selinus only sent *ψιλούς τινας καὶ ἱππέας* (§ 5), as it was at war with Segesta. (Thuc. is fond of thus contrasting great projects with meagre performances. Cf. II. 93.)

27. **χωρίον**—meanings (1) a strategical position, (2) a farm.

§ 4 l. 28. **Σικελῶν τινες**—the S. were a Latin tribe, and were driven from Latium into Bruttium, whence they were again driven over to Sicily by the Opicans.

29. **προσχωρεῖν**—the greater part of the S. had supported the Athenians through enmity with Syracuse since 451 B.C., when the Sicel leader Ducetius had defeated the combined forces of Acragas and Syracuse.

30. **'Αρχωνίδου**—he had aided Ducetius in founding Calacte on the N. coast of Sicily. When D. died in 440, Syracuse feared that A. would revive the power of the Sicels, and so made war on them.

31. **ταύτῃ**—*i.e.* those of Northern Sicily.

32. **τινῶν**—A. was prince of Herbita, and his territory, or at least his influence, probably extended to Calacte on the north coast.

34. **ἐκ Λακ. . . . ἥκειν**—here *ἥκω* expresses 'come duly to their assistance,' as in *βοήθεια ἥξει* III. 4 ; c. 16 ; *ὠφελία ἥξει* VI. 93. Cf. VI. 73 *ἐς τὴν Λακεδαίμονα πρέσβεις ἀπέστειλαν ὅπως ξυμμαχία αὐτοῖς παραγένηται.* The word *ἥκω* is constantly so used in drama, esp. in addressing persons who have come to bring help.

προθύμως—cf. VI. 18 *π. παραγίγνεσθαι*, and c. 66 and 70 *π. ἀντιλαβέσθαι.*

§ 5 l. 35. **καὶ**—'and so,' giving the result, as often.

36. **σφετέρων**—*ἑαυτοῦ* would be more correct here and in c. 3, 4 ; but the whole side is meant.

41. **ἐς χιλίους**—direct object of *ἀναλαβών.* A prep. and its case may stand for subj. or obj. of a verb.

42. **τοὺς πάντας**—*πᾶς* preceded by the art. gives the sum total. Cf. II. 7 *ἐς τὸν πάντα ἀριθμόν.* (The Sicels were always a number of isolated atoms except only when united under *Ducetius* and to some extent under Archonides.)

2 § 1 l. 1. **Λευκάδος**—Gylippus and Pythen had left the Cor. here with fifteen ships, and had sailed out with four, hoping to prevent Italy from joining Athens, but despairing of Sicily.

2. **ὡς εἶχον τάχους**—cf. c. 57 *ὡς ἕκαστοι τῆς ξυντυχίας ἔσχον.* VI. 97 *ὡς ἕκαστος τάχους εἶχε.* Tac. *An.* XV. 53 *ut quisque audentiae habuisset accurrerunt* is a conscious imitation of this. Xen. *Hel.* 4, 5, 15 *ὡς τάχους ἕ. εἶχε.* Herod. VI. 116 *ὡς ποδῶν εἶχον.*

5. **ἀφικνεῖται**—having entered by the Little Harbour (called Laccius), eluding the A. fleet which commanded the Great Harbour.

8. **μέλλοντας ἐκκλησιάσειν**—there is no evidence to prove that 'it was the very day,' as Freeman says, 'which had been fixed for the discussion.' Thuc. only says that they *intended* to discuss the question of peace.

12. **Λακ. ἀποστειλάντων**—Krüger notes that the gen. abs. is often thus placed qualifying a verb. Cf. v. 4 *τρίτος αὐτὸς Ἀθηναίων πεμπόντων ἐξέπλευσε.*

§ 2 l. 16. **ᾐσθάνοντο**—by message from him.

§ 3 l. 16. **Ἰετὰς**—Steph. Byz. says Philistus referred to it as *φρούριον Σικελίας*; but it is quite unknown.

τότε—Classen refers this to *ἐν τῇ παρόδῳ*, but as Thuc. never uses *τότε* with reference to the period implied in a temporal expression, Poppo rightly refers it to *οἱ Συρακόσιοι ἐξῆλθον.*

τεῖχος . . . τῶν Σικελῶν—the perversion of the natural order adds emphasis to *τῶν Σικελῶν.* Cf. II. 5, 5 *ἐν σπονδαῖς σφῶν πειραθέντες καταλαβεῖν τὴν πόλιν*, where *σφῶν* belongs to *τὴν πόλιν.* Cf. on c. 17, 3, 4, and 18, 1.

ἐν τῇ παρόδῳ—So I. 126; cf. *ἐν ὁδῷ εἶναι*, 'to be on the road.'

17. **ἑλών, καὶ ξυν.**—when two partic. are joined by *καί*, the action of the one generally precedes that of the other in time, or gives the cause of it. The former may be the case here. (Hw. and Sta. bracket *καί*.)

19. **Εὐρύηλον**—it is strange enough that the Syr. should not have established an outpost on the point of the 'Broad Nail' in the winter of 415 when the fortifications were extended; but still stranger that G. should have found Euryelus now undefended by the Athenians.

20. **μετὰ τῶν Σ.**, they had joined him by marching through the open space north of the A. lines.

§ 4 l. 21. **ἔτυχε . . . ἐλθὼν**—with the aor. of *τυγχάνω, φθάνω, λανθάνω* the aor. partic. expresses time not antecedent to, but coincident with the time of the verb. To express time antecedent to the time of these verbs, either (1) the pres. or imperf.

of these verbs must be used, or (2) if the aor. is used, the perf. partic. is necessary. Cf. on c. 4, 3.

22. **κατὰ τοῦτο τοῦ καιροῦ**—cf. c. 69 *ἐν τῷ τοιούτῳ τοῦ καιροῦ*; c. 33 *ἐν τούτῳ τύχης*. Cf. also the idiom *εἰς τοῦτο* (*τοσοῦτο*) *ἐλθεῖν* (*ἀφικέσθαι*, *ἥκειν*) with gen.; *id temporis*; *eo* (*furoris*) *venire*. (Phrynichus says that the noun of *time* requires the art., but 'no such rule was known to Attic authors, the art. being employed or omitted according to the whim of the writer or as the meaning required.' Rutherford.)

23. **ἑπτὰ . . . ἢ ὀκτὼ**—it would be about seven to the fort on the *κρημνός*, about eight to the *κύκλος*, as far as the building was then completed. (Those who think that the *κύκλος* was further north, and that the wall between it and the *κρημνὸς* was double —Classen, Holm, Lupus, Müller—are forced to bracket *ἑπτὰ* . . *σταδίων*, as the length of the double wall must then be considerably greater. See Intr. p. xii.)

μὲν—answered by *τῷ δὲ ἄλλῳ*. The double wall, as nearly completed, is contrasted with the northern wall, very incomplete. (Fr. Müller and Oeltze *de particularum μέν et δέ usu* Halle '87 place *μὲν* between *ἐς* and *τὸν* below.)

σταδίων—gen. of measure; cf. II. 13 *τὰ μακρὰ τείχη τεσσαράκοντα σταδίων*. The position of the gen. is due to the antithesis, which often causes a disturbance of the natural order. See on c. 17, 3.

ἀπετετέλεστο—on the question whether Thuc. here neglects to take account of the wall between the *κύκλος* and the *κρημνός*, see Intr. p. xiii.

24. **ἐς τὸν . . . λιμένα**—it crossed three levels, (1) a short portion of Epipolae, (2) *τὸ ὁμαλόν*, the level just below the *κρημνός*, (3) *τὸ ἕλος*, the marshy ground about Lysimeleia.

25. **διπλοῦν**—'*contra exteriorem etiam hostem*,' Justus Lipsius. Cf. Lucian *Ver. hist.* I. 19. Endymion the king of the moon made war on Phaethon k. of the sun, because the latter had prevented Endymion from colonising Hesperus. The Nephelocentaurs in Phaethon's service build a wall *ὥστε μηκέτι τὰς αὐγὰς ἀπὸ τοῦ ἡλίου πρὸς τὴν σελήνην διήκειν. τὸ δὲ τεῖχος ἦν διπλοῦν, ὥστε σαφὴς ἔκλειψις τῆς σελήνης ἐγεγόνει.* This produced peace.

26. **τὸ πρὸς τὴν θ.**—epexegetic of *τι*. Cf. VIII. 21 *ἐς διακοσίους τινὰς τοὺς πάντας*.

27. **τῷ δὲ ἄλλῳ <ἄνω> τοῦ κ.**—'the remainder of the wall north of the fort'; the same as *τὸ πρὸς βορέαν τοῦ κύκλου τεῖχος* in VI. 99. Cf. Herod. I. 72 of the course of the Halys *ῥέων ἄνω πρὸς βορέην*. (So in VI. 99 *κάτωθεν τοῦ κύκλου* = *south* of the *κ.*, as Sitzler explains. Without *ἄνω* there are two ways of taking the text: (1) *τῷ ἄλλῳ* = **ἑτέρωθι** 'on the other side of'

of which meaning there is no example; or (2) making *πρὸς τὸν Τρώγιλον* govern *τοῦ κύκλου* 'for the rest of the wall on the Trogilus side of the κ.,' but, from the analogy of other prepositional phrases, it is clear that even so *τοῦ κύκλου* must be 'partitive'; cf. IV. 108, 1 *τὰ (τοῦ ποταμοῦ) πρὸς Ἠιόνα*; IV. 5 *τοῦ χωρίου τὸ πρὸς ἤπειρον*. This would necessitate taking *κύκλος* here to mean the whole circumference of the walls, as in II. 13; but κ. 'must mean a central point between the two pieces of wall spoken of,' as it clearly does in all the other passages—VI. 98, 99, 101, 102.)

30. **ἔστιν ἃ . . . τὰ δὲ**—for *τὰ μὲν . . τὰ δὲ . .*

καὶ ἡμίεργα . . . καὶ ἐξειργασμένα—the first *καὶ* marks the antithesis between *τῷ πλέονι* and *ἔστιν ἅ*, the second that between *ἔστιν ἃ* and *τὰ δέ*.

31. **παρὰ τοσοῦτον**—cf. VIII. 33 *παρὰ τοσοῦτον ἐγένετ' αὐτῷ μὴ περιπεσεῖν τοῖς Ἀθηναίοις*, and *παρὰ ἓν πάλαισμα ἔδραμε νικᾶν* Herod. IX. 33.

32. **μὲν**—in transition, as often, like *μὲν δή*; II. 4 *οἱ μὲν δὴ οὕτως ἐπεπράγεσαν. οἱ δὲ ἄλλοι*; III. 24.

3 § 1 l. 1. **αἰφνιδίως**—Thuc. uses *ἄφνω, αἰφνιδίως, ἐξαίφνης*, and, in the earlier books, *ἐξαπίνης* and *ἐξαπιναίως*. The last two are Ionic.

2. **σφίσιν**—indirect reflexive, not referring to the subj. of its own clause, but to that of the main clause. Hence *σφεῖς* is regularly used only in subord. sentences. But (1) Thuc. sometimes uses *σφᾶς* like Ionic writers, for *σφᾶς αὐτοὺς* or *ἑαυτούς*, as II. 65 *αὐτοὶ ἐν σφίσι . . . ἐσφάλησαν*. (2) He uses *ἑαυτῶν*, like Attic writers, for *σφῶν* or *σφετέρας*, as II. 7 *οἱ Λακ. πόλεις ξυμμαχίδας ποιούμενοι ὅσαι ἦσαν ἐκτὸς τῆς ἑαυτῶν δυνάμεως*, where *ἑαυτῶν* refers to *Λακεδαιμόνιοι*.

ἐπιόντων—as Thuc. has given no hint that Gyl. had as yet passed the Athenian lines, and as the Syr. had gone out to meet him, we may assume that he was still on the west side of the lines.

3. **ἐθορυβήθησαν μὲν . . . παρετάξαντο δέ**—sharp antithesis, as III. 101 *ὁμήρους μὲν ἔδοσαν, ἠκολούθουν δὲ οὔ*.

4. **θέμενος τὰ ὅπλα**—lit. 'having grounded arms,' 'taken up a position,' *cum constitisset.*

5. **ἐγγὺς**—apparently in the plain, before the *διπλοῦν τεῖχος*.

προσπέμπει—in this use of *πέμπω* the historic pres. is commoner than the aor. If the negotiation is elaborate, the imperf. is used.

6. **λέγοντα**—contrast II. 85 *πέμπουσι ξυμβούλους κελεύοντες*. The nom. and accus. are both used. Cf. III. 52 *προσπέμπει αὐτοῖς κήρυκα λέγοντα*. (Meineke and Hw. *λέγων* or *λέξοντα*. *Kr. thinks λέγοντα* may be spurious.)

εἰ βούλονται—formal expression in proposing terms; *e.g.* IV. 37 *ἐκήρυξαν εἰ βούλοιντο τὰ ὅπλα παραδοῦναι.*

7. **ἡμερῶν**—any time within the period, like *νυκτός, ἡμέρας.*

8. **ἑτοῖμος**—as though *λέγων* had preceded. Cf. V. 41 *οὐκ ἐώντων μεμνῆσθαι περὶ αὐτῆς, ἀλλ' εἰ βούλονται σπένδεσθαι, ἑτοῖμοι εἶναι*; VIII. 48, 6.

§ 2 l. 9. **ἐν ὀλιγωρίᾳ ποιεῖσθαι**—sc. *αὐτά*, the proceeding, as in IV. 5 *ἑορτὴν ἔτυχον ἄγοντες καὶ ἐν ὀλιγωρίᾳ ἐποιοῦντο.* Cf. *ἐν* with *ἔχω, τίθεσθαι, εἶναι, γίγνεσθαι*, as I. 35 *ἐν ἀδικήματι θήσονται*; Aesch. *P. V.* 239 *ἐν οἴκτῳ προθέμενος*; *ἐν ὀργῇ ἔχειν*, etc.

10. **οὐδὲν ἀποκρινάμενοι**—Plutarch says the soldiers asked whether the coming of a single Spartan had so emboldened them. Cf. Isocr. *Archid.* 52 *ἀναμνήσθητε ὅτι εἰ πολιορκουμένῃ τινὶ τῶν πόλεων εἷς μόνος Λακεδαιμονίων βοηθήσειεν, ὑπὸ πάντων ἂν ὡμολογεῖτο παρὰ τοῦτον γενέσθαι τὴν σωτηρίαν αὐτοῖς.*

12. **ἀλλήλοις**—added to show that the subj. is no longer *οἱ δέ.*

§ 3 l. 14. **ἐπανῆγε**—*i.e.* further westwards, away from the Athenian lines, and in the review ground west of Lysimeleia. Gyl. had apparently not yet entered Syr. (The edd. say *eastwards*, and assume that Gyl. had passed between the Athenian lines and the walls of Syr. As Freeman says, such *εὐρυχωρία* could have been found only to the west of the A. wall. But he too thinks that Gyl. had been east of the lines till now, and had to march out round the north of the lines, not venturing to meet the A. in the narrow space between their fort and the city walls. Diodorus says nothing; but Plutarch *Nic.* 19 has *προσῆγεν εὐθὺς ὁ Γύλιππος ἐξ ὁδοῦ παρατεταγμένος.*)

15. **μᾶλλον**—with *τὴν εὐρυχωρίαν* 'the more open ground.' Cf. III. 107 *ἐν τῷ εὐωνύμῳ μᾶλλον.*

16. **ἡσύχαζε**—the opposite of *πολεμῶ*, and so means to abstain from acts of hostility. Cf. c. 12, 1.

17. **ἑαυτῶν**—plur., as in c. 1, 5.

τείχει—*i.e.* *τὸ διπλοῦν τ.*

ὡς . . ἔγνω—*ὅτε* is used when two acts are represented as simultaneous; *ἐπειδή* when the act of its verb precedes that of the main verb; *ὡς* when no connection between the time of the two acts is expressed.

18. **ἀπήγαγε**—by marching round the northern extremity of the Athenian lines.

19. **Τεμενῖτιν**—it had been taken into the city and fortified in the preceding winter.

§ 4 l. 22. **ὅπως**—by far the commonest final particle in Thuc., and rather commoner than *ἵνα* in Xen. In all other authors ἵνα very greatly predominates. (See table in M.T. p. 398.)

ἄλλοσε—esp. to Labdalum.

23. **πέμψας**—back by the way by which he had come.

τὸ φρούριον—as Gyl. intended to build his cross-wall along the north of Epipolae, it was necessary first to get possession of Labdalum.

τὸ Λάβδαλον—in III. 97 the name means the neighbourhood so called, but here it is the fort built there. Nicias had made no use of L., and did not even keep up proper communications with it. After Gyl. had passed it, it should have been abandoned.

24. **αἱρεῖ καὶ . . . ἀπέκτεινεν**—cf. II. 67 *ξυλλαμβάνει . . . καὶ ἐκέλευσεν*; *ib.* 69 *ἀποθνῄσκει . . . καὶ διέφθειρε.*

25. **οὐκ ἐπιφανὲς**—because the ridge on which the fort stood was lower than the centre of Epipolae.

§ 5 l. 27. **τριήρης . . . ἁλίσκεται**—an event of importance, as this was the first Syracusan success at sea. The Syr. were beginning to think of regaining control of the Great Harbour which they had lost since the A. fleet sailed thither from Thapsus.

29. **ἐφορμοῦσα**—sent out from the A. fleet to the mouth of the Harbour.

4 § 1 l. 1. **ἐτείχιζον**—his 'main object now is to hinder them from carrying their north wall to the edge of the cliff, and down to the water on that side. A wall running east and west was to be built.' Freeman. This is the *third* Syr. counterwork.

2. **διὰ τῶν Ἐπιπολῶν . . . ἐγκάρσιον**—four expressions are here given in order to fix the direction: (1) *διὰ τῶν* 'E. shows that the wall was to run along E.: (2) *ἀπὸ τῆς π. ἀρξάμενοι* shows that it was to run from east to west: (3) *ἄνω* 'north of the *κύκλος*,' as VI. 99 *κάτωθεν τοῦ κύκλου* 'south of' it; cf. on c. 2, 4; (4) *πρὸς τὸ ἐγκάρσιον* 'at an angle' to the north wall of the A. (The meaning of *ἄνω* is much disputed: (*a*) Freeman says it means that 'the wall was carried westwards, up the slope,' with which the note in Jowett agrees. So Stahl. In this case *ἄνω* adds nothing new, but—as often—only gives the general direction which is further defined by the words following it—viz. *πρὸς τὸ ἐγκάρσιον*; (*b*) Classen renders 'along the northern height' and Fr. Müller 'north of the *κύκλος*,' which is much the same thing. This is better, because (1) it enables us to give the same meaning throughout the description to *ἄνω*, viz. 'north' (cf. c. 4, 3) of the place specified; (2) if *ἄνω* does not mean 'north,' there is nothing to show on which side of the *κύκλος* the new wall ran. This can indeed be *inferred* from what follows, but in the case of the other counterworks Thuc. states clearly that the one was *κάτωθεν τοῦ κύκλου*, the other *διὰ τοῦ ἕλους*; (3) *ἄνω* thus gives a new indication of *direction and does not merely* repeat the other expressions.)

4. **πρὸς τὸ ἐγκάρσιον**—adverbial, 'cross-wise': with prepositional phrases used adverbially the article is rarely found.

5. **ὅπως . . . εἰ μὴ δύναιντο . . . μηκέτι οἷοί τε ὦσιν**—when *ἐὰν* and subj. is changed into *εἰ* and opt., the subj. in a final clause is regularly changed into opt.; the only exceptions in Thuc. are this passage and IV. 120 *ὅπως, εἰ . . . περιτυγχάνοι, ἡ τριήρης ἀμύνῃ* (v. l. *ἀμύνοι*).

7. **ἀποτειχίσαι**—'to invest the city,' by completing the northern wall.

§ 2 l. 7. **οἵ τε Ἀ. ἀνεβεβήκεσαν . . . καὶ ὁ Γ. . . . ἐπῄει**—cf. II. 59 *ἥ τε γῆ αὐτῶν ἐτέτμητο τὸ δεύτερον καὶ ἡ νόσος ἐπέκειτο.* The A. had lately (*ἤδη*) gone up when Gyl. made his attack; *τε . . . καὶ* are paratactic and describe nearly simultaneous events.

8. **τὸ ἐπὶ θαλάσσῃ**—*i.e.* they had finished the small piece referred to in c. 2, 4. Thuc. always writes *ἐπὶ θαλάσσῃ*, and so the orators unless some particular sea is referred to, as Demosth. VI. 12 *τῆς ἐπὶ τῇ θ. ἀρχῆς.*

10. **ἦν γὰρ κ.τ.λ.**—cf. c. 48 *καὶ (ἦν γάρ τι . . .*; I. 137 *καὶ (ἦν γὰρ ἀγνὼς. . .*

τείχους—the northern wall.

§ 3 l. 12. **ἔτυχον . . αὐλιζόμενοι**—imperf. partic. of prolonged action; the A. were bivouacking by chance outside their fortress, on the east side. *ἐτύγχανον αὐλισάμενοι* would mean 'they had bivouacked by chance.' Cf. on c. 2, 4.

13. **ὡς ᾔσθοντο**—the regular periphrasis for *αἰσθόμενοι* when the partic. would be inelegant.

14. **σφετέρους**—after *ὁ.* See on c. 1, 5.

πάλιν—is placed after the verb when not emphatic. It is esp. common after *ἀπάγειν* and *ἀναχωρεῖν.*

15. **ὑψηλότερον**—pred.; cf. II. 75 *ᾔρετο μέγα.*

16. **ἄλλους**—exclusive; cf. c. 61, 1.

18. **ἕκαστοι**—this word is frequently put into the relative clause, like *quisque*, instead of in the principal clause.

§ 4 l. 19. **τὸ Πλημμύριον**—'the A. fleet was now . . . in the north-western corner of the harbour, near the swamp of Lysimeleia. . . Now that the Syr. were beginning to stir by sea, such a position gave them no command of the harbour in general. . . . Everything now had to come by sea, at a great disadvantage, as long as the A. had no command of the mouth of the harbour. . . . N. therefore determined to occupy Plemmyrion.'—Freeman.

20. **ἀντιπέρας**—the view from it takes in the whole extent of Ortygia and Achradina.

23. **ῥᾷον**—*ῥᾴων* would be expected; but ἡ ἐσκομιδὴ ἔσται is treated as passive of τὴν ἐσκομιδὴν ποιήσομαι, so that ἔσται

would more naturally be *γενήσεται*, as in II. 18 *χαλεπῶς ἡ ἀνάστασις ἐγίγνετο*. Cf. c. 28, 1 (*γίγνεται* and *ἐστὶ* are frequently qualified by an adv. in such phrases as *κακῶς γίγνεται* = *it turns out badly for*; so that *ῥᾷον* here is not opposed to Gk. idiom.)

24. **δι' ἐλάσσονος**—local, as in *δι' ὀλίγου* 36, 5; at a shorter distance from the Syracusan fleet.

25. **πρὸς τῷ λιμένι**—cf. VIII. 94 *τοῦ πολέμου . . . πρὸς τῷ λιμένι ὄντος*, of a battle close to Piraeus. The phrase means 'near the mouth of the harbour.' The fleet would now be drawn up just inside the harbour, and there would be less danger of disasters like that related in c. 3, 5 when provisions were to be brought in.

27. **ἐκ μυχοῦ**—the north-western corner, close to the point at which the double wall touched the harbour.

τὰς ἐπαναγωγὰς—putting out against an enemy; *ἐπαγωγή*, conveyance of provisions, as c. 24.

28. **ποιήσεσθαι**—see index, s. v. *ποιεῖσθαι*.

ἤν τι . . . κινῶνται—the full sentence is *εἰ τειχισθείη, ἐφαίνετο οὐκ . . . ποιήσεσθαι, ἤν τι ναυτικῷ κ.*; hence there are two protases, both of which, in the recta, are subj. with *ἤν*. In these cases, the first protasis is the principal condition, the second the subordinate. Cf. Andoc. I. 149 *ἐὰν τοῖς ἐχθροῖς πεισθῆτε, οὐδ' ἂν ὑστέρῳ χρόνῳ ὑμῖν μεταμελήσῃ, οὐδὲν ἔτι πλέον ποιήσετε*.

κινῶνται—(1) sc. *οἱ Συρακόσιοι*. Thuc. changes the subject more rapidly than we should do. Cf. II. 3 *ὅπως μὴ προσφέρωνται (οἱ Πλαταιῆς) καὶ σφίσιν ἐκ τοῦ ἴσου γίγνωνται (οἱ Θηβαῖοι)*; (2) passive voice, as usual with verbs used reflexively, the purely reflexive use of the mid. being quite rare. Cf. v. 8 *ὡς εἶδε κινουμένους τοὺς Ἀθηναίους*.

προσεῖχέ τε—'in fact he was now disposed to give more attention to naval warfare.'

30. **ἐπειδὴ**—in *temporal* sentences where the indic. was used in the *Recta*, it is always retained in the *Obliqua*.

ἧκεν—cf. c. 1, 4.

§ 5 l. 31. **στρατιὰν**—'troops'; the greater part of the army was still encamped along the walls.

32. **φρούρια**—'N. built three forts, a greater and two smaller. . . . The new station, standing apart from the constant fighting which went on around the walls on Epipolae, was thought to be a safer resting-place for provisions and stuff generally.'—Freeman.

33. **σκεύη**—'stores'; cf. c. 24, 2.

ἔκειτο—Thuc. always uses the simple verb instead of *ἀπόκειμαι* in this sense.

34. **τὰ μεγάλα**—*i.e.* transports.

§ 6 l. 35. **ὥστε**—quamobrem. In Homer *ὥστε* is used only in a *comparative* and *causal* sense. In tragedy, when used with the indic. (not found in Aesch.), *ὥστε* nearly always = *quamobrem,* and this use is common in Thuc., as II. 87, and other prose authors.

πληρωμάτων—one of the many nouns in *-μα* which is used in a concrete sense, of persons. They are esp. common in tragedy, as *δούλευμα,* slave, *πτῶμα,* fallen body.

36. **κάκωσις ἐγένετο**—pass. of *κάκωσιν ποιεῖσθαι.* Thuc. is esp. fond of abstract nouns in *-σις,* as *δήλωσις, ὀλόφυρσις, ξύλωσις,* and probably coined some himself.

37. **χρώμενοι**—causal, joined to *ὁπότε ἐξέλθοιεν.* Such juxtaposition of dissimilar expressions is far commoner in Thuc. than in other authors. Tacitus imitates the mannerism.

ἐγγύθεν—adv. joined to adj. *σπανίῳ,* as VIII. 48 *ἄκριτοι καὶ βιαιότερον ἀποθνήσκειν,* and often.

38. **ἐπὶ φρυγ. . . . ἐξέλθοιεν**—*ἐπὶ* with accus. after verbs of motion corresponds to the supine in *-um.*

39. **τῶν ἱππέων**—having gone round the west end of Epipolae.

42. **Συρακοσίοις**—as the subject, *μέρος ἱππέων,* of the pluperf. pas. is *personal,* the dat. is *ethic* rather than dat. of the agent. Contrast *ταῦτα πέπρακταί μοι.* (When the subject of the perf. pas. is *personal,* the agent is regularly expressed by *ὑπό.*)

43. **ἵνα μὴ . . ἐξίοιεν**—epexegetic of *διὰ τοὺς ἐν τῷ* Π., as in I. 99 *διὰ τὴν ἀπόκνησιν τῶν στρατειῶν, ἵνα μὴ ἀπ' οἴκου ὦσι.*

44. **Ὀλυμπιείῳ**—this includes (*a*) the *τέμενος* of the god, (*b*) the adjacent land. There are still two gaunt pillars of the temple standing.

45. **πολίχνη**—later this was turned into a proper name.

ἐτετάχατο—cf. *ἀφίκατο* c. 75. The termination is Ionic, but is occasionally found in other Attic prose writers; *e.g.* Xen. *Anab.* IV. 8, 5 *ἀντιτετάχαται.* (Moeris wrongly says *ἐτετάχατο* Ἀττικῶς· *τεταγμένοι ἦσαν* Ἑλληνικῶς.)

§ 7 l. 48. **εἴρητο**—regular word of military instructions.

50. **ναυλοχεῖν αὐτάς**—'to lie in wait for them.'

§ 1 l. 3. **προπαρεβάλοντο**—'had previously laid in a line 5
for use,' *i.e.* for the wall from the circle to Trogilus.

σφίσιν—for *σφίσιν αὐτοῖς* or *ἑαυτοῖς.* Cf. on c. 3, 1. Thuc. often uses *σφᾶς* thus as a primary reflexive, referring to the subj. of its own clause; but not when the reflexive is emphatic or in antithesis.

4. **τοῦ τειχίσματος**—the cross-wall which he was building.

§ 2 l. 7. **ἦρχε**—'was first to')(*ἤρχετο* 'began to.'

9. **τειχισμάτων**—the incomplete Athenian wall and the Syracusan cross-wall.

10. **χρῆσις ἦν**—another case of simple abstract nouns (esp. in *-σις* and *-μα*) with *εἰμί, γίγνομαι.* Cf. c. 4, 6; 16, 2.

§ 3 l. 15. **οὐκ ἔφη . . ἐκείνων ἀλλ' ἑαυτοῦ**—the general principle in Gk. antithesis is that the more emphatic clause comes second. (The rule might be broken in the case of *ἔφη*, to get the neg. before it.)

16. **ἁμάρτημα**—to add to the disaster Gongylus had fallen; so Plutarch relates.

18. **τῇ τάξει**—explained by *ἐντὸς . . ποιήσας*, and causal.

19. **ἐντὸς**—*i.e. μεταξὺ τῶν τειχισμάτων.*

ποιήσας—sc. *τὴν τάξιν.* The usual phrase is *ἐντὸς ποιεῖσθαι.* The act. is used because he actually drew up (constructed) the line of battle. Contrast *ξύλλογον ποιεῖν*, of a *στρατηγός*, with *ξύλλογον ποιεῖσθαι*, of the men attending.

§ 4 l. 21. **διανοεῖσθαι οὕτως**—'to convince themselves that they would find their resources ample, and that they would be guilty of intolerable lack of determination unless.'

22. **τῇ μὲν παρασκευῇ**)(*τῇ δὲ γνώμῃ*, the material contrasted with the moral resources. A common antithesis, which we should not make so prominent. *γνώμῃ* goes with *ἀξιώσουσι.*

23. **εἰ μὴ ἀξιώσουσι**—'unless they *mean* to bind themselves.'

24. **Πελοποννήσιοι . . Δωριῆς, 'Ιώνων . . νησιωτῶν**—chiasmus. *Πελοποννήσιοι* is addressed to the Syracusans by their allies, thus reminding them of the origin of which they were very proud. Cf. Theocritus 15, 90 *Συρακοσίαις ἐπιτάσσεις; | ὡς εἰδῇς καὶ τοῦτο, Κορίνθιαι εἰμὲς ἄνωθεν, | ὡς καὶ ὁ Βελλεροφῶν· Πελοποννασιστὶ λαλεῦμες· | δωρίσδεν δ' ἔξεστι δοκῶ τοῖς Δωριέεσσι.* The Athenians, on the contrary, did not at all care for the title 'Ionians.'

25. **νησιωτῶν**—the Syracusans regarded themselves as *ἠπειρῶται.* Cf. c. 21.

ξυγκλύδων—cf. Livy 22, 43 *milites mixtos ex conluvione omnium gentium.* The word is rare in Attic, but is common in late authors. (Cf. Photius *συγκλύδων· συμμίκτων, ἐπηλύδων.*)

κρατήσαντες ἐξελάσασθαι—when partic. and verb govern a different case, a common object will nearly always follow the construction required by the partic.

26. **ἐξελάσασθαι**—the mid., which is unusual, is found also in IV. 35.

6 § 1 l. 3. **εἰ . . μὴ ἐθέλοιεν . . εἶναι**—the *Recta* would be *ἐὰν μὴ ἐθέλωσι . . ἐστι*, but *ἐὰν* is future, not iterative. 'Even if the enemy should hesitate.'

ἐκεῖνοι—used of 'the enemy,' as often; sometimes even when a different pronoun is required by strict grammar.

5. **περιορᾶν παροικοδομούμενον**—the pres. partic. because the details of the building operation are thought of.

9. **ταὐτὸν ἤδη ἐποίει**—'it would probably come to the same thing whether they fought a series of battles with unbroken success, or did not fight at all.' *τε . . καὶ* are *alternative,* as often, and the infins. form the subject to *ταὐτὸν ἐποίει.*

10. **νικᾶν**—why could not Nicias have attacked the cross-wall if he won a series of victories? Thuc., speaking in his own person, seems to represent Nicias as quite blind to this possibility.

11. **διὰ παντὸς**—'continually.'

οὖν—resuming after a long parenthesis. See on c. 42, 3.

§ 2 l. 13. **ἔξω τῶν τειχῶν**—*i.e.* north-west of the *κύκλος.* With *προάγειν ἔξω* cf. *ἐκπλεῖν, ἐκστρατεύεσθαι ἔξω.*

μᾶλλον ἢ πρότερον—'and not as previously.' Before, they had fought *μεταξὺ τῶν τειχισμάτων.* (This use of *μᾶλλον* is a common *meiosis.* Cf. II. 41, 2 *οὐ κόμπος μᾶλλον ἢ ἔργων ἀλήθεια.*)

14. **προαγαγὼν**—as to the exact scene and formation of the battle edd. are unable to agree. The question is of no importance.

15. **ἐκ πλαγίου**—so as to take the A. left in flank. Contrast *κατὰ πρόσωπον* I. 106.

§ 3 l. 20. **δι' αὐτὸ**—Thuc. constantly uses *αὐτὸ* thus to denote something which he has just described. So too *αὐτὸ δρᾶν* or *ποιεῖν* are idiomatic.

21. **κατηράχθη**—this verb *κατ-αράσσω* is often used by Dio Cassius; and is found in other late authors, but with *ρρ.*

§ 4 l. 22. **νυκτὶ**—words expressing *time* do not need *ἐν.* Thuc. extends this rule to words like *ἐσβολὴ* and *πόλεμος,* which are *quasi*-temporal.

23. **ἔφθασαν παροικοδομήσαντες**—notice the rule that with *φθάνω, τυγχάνω* and *λανθάνω* the aor. partic. does not denote past time relatively to the leading verb.

καὶ παρελθόντες—'and so they passed.' The whole of the passage from this to the end of the c. is an *explanation* of the words *παροικοδομήσαντες.*

25. **μηκέτι μήτε**—more emphatic than *μήτε . . ἔτι.*

μήτε . . τε—so *neque . . et.*

26. **αὐτῶν, ἐκείνους**—applying to the same persons, as often in all Attic prose. So *hic* and *ille* in Cic. *de Fin.* 4, 16, 43.

27. **ἀπεστερηκέναι . . μὴ**—cf. II. 101 *ἀπιστοῦντες μὴ ἥξειν.* The perf. denotes the completion of the act.

ἀπεστερηκέναι . . μὴ ἂν . . ἀποτειχίσαι—virtually oblique for *οὐκ ἂν ἀποτειχίσειαν.*

7 § 1 l. 1. **αἵ τε**—answered by *καὶ ὁ Γύλιππος* below.

2. **καὶ Ἀμπρακιωτῶν**—the art. (*αἱ*) is not repeated, as often in Thuc.; cf. c. 14 *τά τε ὄντα καὶ ἀπαναλισκόμενα.*

6. **τὸ λοιπὸν**—with *τοῦ ἐγ. τείχους.*

7. **μέχρι τοῦ Εὐρυήλου**—it was carried so far to prevent an enemy from approaching by the western ascent to Epipolae.

§ 2 l. 9. **ἐς τὴν ἄλλην Σ. ἐπὶ σ. ᾤχετο**—Cf. Herod. VII. 193 *ἐπὶ τὸ κῶας ἔπλεον ἐς Αἶαν.*

στρατιάν τε—answered by *καὶ τῶν πόλεων.*

10. **καὶ ναυτικὴν**—'intending to collect one both naval and military.'

11. **μὴ πρόθυμος ἦν**=*τὰς μὴ π. οὔσας*, 'any that were not (then) eager.' Cf. [Dem.] 11, 4 *τῶν φίλων . . . τοὺς δὲ μηκέτι προθύμους εἶναι συναγωνιστάς.*

§ 3 l. 13. **ἄλλοι**—exclusive use, *πρέσβεις* being contrasted with Gylippus.

15. **τρόπῳ ᾧ ἂν**—for *ᾧ ἂν τρόπῳ*; unusual order, found also in [Dem.] 47, 33 *τρόπῳ ᾧ ἂν δυνώμεθα.*

17. **ἐπιμεταπεμπομένων**—'sending for *fresh* troops.' Cf. *ἐπιπέμπειν* c. 15.

§ 4 l. 19. **ἐπλήρουν καὶ ἀνεπειρῶντο**—so c. 51; Dem. 51, 5 *ἐπεπλήρωτό μοι καὶ πάντες ἑωρᾶθ' ὑμεῖς ἀναπειρωμένην τὴν ναῦν.* Diod. 13, 8 *τὰς ἀναπείρας ἐποιοῦντο.* The technical expression for practising manœuvres.

21. **ἐπέρρωντο**—opposite of *ἀρρωστεῖν.* Both have a physical and a moral sense. Cf. II. 8 *ἔρρωντο ἐς τὸν πόλεμον.*

8 § 1 l. 4. **ἔπεμπε . . ἀγγέλλων**—so II. 81 *ἔπεμπον κελεύοντες.* The partic. is generally in the nom. with *πέμπω* in Thuc. The imperf. here is probably intended to represent the details of an elaborate act (as often with *πέμπω*): thus it will suit both *πολλάκις μὲν* and *μάλιστα δὲ.* See c. 3, 1 on *λέγοντα.*

6. **καθ' ἕκαστα**—a prepositional phrase replacing the object (of *ἀγγέλλων*), as often with *ἐπὶ πολύ.*

8. **δεινοῖς**—regular word for the difficulties of war.

εἰ μὴ . . μεταπέμψουσιν—the construction, *εἰ* with fut., expresses merely the *logical dependence* of the apodosis on the protasis, whereas *ἢν* with subj. shows that the speaker hopes or fears the fulfilment of the condition. Thus Thuc. here puts the matter in a scientific form.

10. **εἶναι**—not *ἔσεσθαι.* Cf. Lysias 21, 25 *ἡγουμένους αἰσχρὸν εἶναι εἰ ἀναγκασθησόμεθα.* (The logical expression is sacrificed to effective rhetoric.)

§ 2 l. 11. **κατὰ τοῦ λέγειν ἀδυνασίαν**—the omission of *τὴν* after *κατὰ* shows that Nicias did not know that they actually were incompetent.

12. **ἀδυνασίαν**—this form, in place of the commoner *ἀδυ-*

ναμία, is found in Herod., and was perhaps used also by Antiphon.

γιγνόμενοι—notice that in expressing the two causes, Thuc. varies the construction (*κατὰ* and causal participle).

13. **πρὸς χάριν**—cf. II. 65, 8 *πρὸς ἡδονήν τι λέγειν*, and *πρὸς ὀργήν τι ἀντειπεῖν*. The phrases are useful.

τὰ ὄντα—'the facts.'

14. **ἐπιστολὴν**—*litteras*. In Lat. down to the empire *epistula* means a *private* letter. (Contrast the *verbosa et grandis epistula* from Capreae.)

16. **ἐν τῷ ἀγγέλῳ**—in the hands of, i.e. *through*. Cf. Aeschines 2, 104 *ἐν ἡμῖν ἀποκινδυνεύειν*. Common both in prose and verse.

μαθόντας$=$*μαθεῖν καὶ*—so that *μάλιστα* belongs to *μαθόντας* as well as to *βουλεύσασθαι*.

17. **βουλεύσασθαι**—'come to a decision.'

§ 3 l. 18. **καὶ**—'and so,' a use frequent also in Aeschylus.

φέροντες—as in Soph. *Aj.* 735 *ἥκει φέρων Αἴαντος ἡμῖν πρᾶξιν*.

20. **διὰ φυλακῆς . . ἔχων**—cf. *διὰ χειρὸς ἔχειν, δι' ὀργῆς ἔ.* etc.$=$*ξυνεχῶς φυλάσσων*. *τὰ κατὰ τὸ σ.* is object of *ἔχων*. 'Superintended the army by keeping it in a state of defence instead of running self-imposed risks.' So Dio Cass. 47, 36 *αὐτοί τε διὰ φυλακῆς μᾶλλον ἢ διὰ κινδύνων τὸ στρατόπεδον ἐποιοῦντο*, taken from this passage. Isaeus 7, 14 *ὃν ἤσκει καὶ δι' ἐπιμελείας εἶχεν*.

21. **δι' ἑκουσίων κινδύνων**—Classen supplies *ἔχων*; Stahl takes the words with *ἐπεμέλετο* as an adverbial phrase. Either way will do, since *ἔχων* is itself almost equivalent to an adv. here, implying *continuance*.

22. **ἐπεμέλετο**—absolute.

3. **Περδίκκου**—Perdiccas II., son of Alexander the Phil- **9**
hellene. His shifty policy gave great trouble to Athens in the war.

(1) Before 432 he was in alliance with Athens.
(2) In 432 he encouraged the revolt of Potidaea, because Athens was in alliance with his brother and enemy Philip.
(3) In 431 he was reconciled to Athens.
(4) In 429 Athens projected an expedition against him, but was unable to undertake it.
(5) In 424 he encouraged Brasidas to invade Thrace.
(6) In 424 autumn, owing to differences with Brasidas, he made terms with the Athenians, but lent no assistance.
(7) In 418 winter, he again joined Sparta, after the battle of Mantinea. The Athenians blockaded him in 417.

(8) He is now again on terms with Athens, but Thuc. has omitted to explain this new change.

The condition of Macedon was much improved after the accession of Archelaus in 413.

ἐπ' Ἀμφίπολιν—founded 437 by Hagnon (strategus 440, 430, 429). It passed over to Sparta in 424, and was never regained by Athens, though it should have been given back under the terms of the Peace of Nicias. In 358 Philip added it to Macedon. It was the central city of one of the four confederacies into which Rome divided Macedon in 168, after the fall of Perseus.

4. **τὴν μὲν πόλιν οὐχ εἷλεν**—the neg. put first in parataxis, as often when the *chief object of an action fails;* cf. v. 6 *Σταγείρῳ προσβάλλει . . . καὶ οὐχ εἷλεν, Γαληψὸν δὲ λαμβάνει.*

10 § 1 l. 1. **ἥκοντες**—'came in due course.' Note that *ἥκω* has the meaning (1) 'to appear duly'—in court, of litigants, (2) 'to return' from an errand, (3) 'to reach' one's destination.

2. **ὅσα τε ἀπὸ**—'the oral message.' *ἀπὸ* describes the *means.* Cf. Aristoph. *Eq.* 539 *ἀπὸ κραμβοτάτου στόματος μάττων ἐπινοίας*; *Vesp.* 656 *λογίσαι μὴ ψήφοις, ἀλλ' ἀπὸ χειρός.*

3. **εἴρητο.** Cf. c. 4, 7.

4. **ἐπηρώτα**—why is the indic. used here? Probably because Thuc. refers only to *one* occasion, though many asked questions on that occasion.

5. **ὁ γραμματεὺς**—sc. *τοῦ δήμου.* Cf. Arist. *Ath. Pol.* c. 54 *χειροτονεῖ δὲ καὶ ὁ δῆμος γραμματέα τὸν ἀναγνωσόμενον αὐτῷ καὶ τῇ βουλῇ, καὶ οὗτος οὐδενός ἐστι κύριος ἀλλὰ τοῦ ἀναγνῶναι.*

6. **τοῖς Ἀθηναίοις**—*i.e.* in the ecclesia. Probably, if we may infer from the decision arrived at, a special summons (*κατάκλησις*) had been issued to the country population, among which Nicias found his chief support.

δηλοῦσαν—regular word with *ἐπιστολή, ψήφισμα, νόμος, στήλη.*

τοιάδε—the letter is in the form of a set speech. (It is entitled in F (*Augustanus*) *πρὸς τοὺς ἐν Ἀθήναις Νικίου ἐπιστολή.* Cf. T. Its full description would run, according to the rules of Hermogenes, which are followed throughout the rhetorical scholia of Thuc., *ἡ στάσις πραγματική, λογική* (or *ἄγραφος*), *συμβουλευτικοῦ εἴδους, κεφάλαιον ἔχουσα τὸ συμφέρον.* Cf. the third letter of Isocrates, written after Chaeronea to Philip.)

11 § 1 l. 2. **ἐν ἄλλαις**—here *ἐν* contains the meaning 'on account of,' 'thanks to,' which it often suggests, just as in Eng. 'we could not find our way *in* the dark.' Cf. on c. 8, 2.

3. **μαθόντας**—cf. *τί μαθών, παθών.*

4. **ἐν ᾧ**—describes the *circumstances,* as very often in Thuc., *in quo sumus statu.* Cf. on c. 29, 4.

βουλεύσασθαι—'to come to a decision'—again ingressive.

§ 2 l. 5. **κρατησάντων γὰρ**—the *διήγησις* (*narratio*). (This excellently illustrates Aristot. *Rhet.* Γ, 16, 11 *ἐν δὲ δημηγορίᾳ ἥκιστα διήγησίς ἐστιν, ὅτι περὶ τῶν μελλόντων οὐθεὶς διηγεῖται. ἀλλ' ἐάν περ διήγησις ᾖ, τῶν γενομένων ἔσται, ἵν' ἀναμνησθέντες ἐκείνων βέλτιον βουλεύσωνται περὶ τῶν ὕστερον.*)

μάχαις ταῖς πλείοσι—why this order? to emphasize the adjective. Cf. II. 2, 2 *ἄνδρας τοὺς ὑπεναντίους.*

6. **Συρακοσίους**—Classen notes on I. 108 that Thuc. constructs *κρατεῖν* with accus. when it is connected with *μάχῃ* or *μαχόμενος* (or when one of them is clearly implied in context); otherwise with gen. This rule is generally observed, for *κρατεῖν* with gen. = *κρείσσων γενέσθαι.* Cf. Demosth. 8, 32 *ὃν κρατήσαντας τοῖς ὅπλοις*; 19, 319 *Φωκέας ἐκράτησε* (sc. *μάχῃ*). [Demosth.] 13, 17 *ἐν τοῖς ὅπλοις κρατεῖν τῶν ἐχθρῶν* is bad.

ἐφ' οὓς ἐπέμφθημεν—this remark is intended as a defence, by reminding the Athenians of the original plan of campaign. Hence *ἐπέμφθημεν*, not *ἐστρατεύσαμεν.*

9. **ἔκ τε . . . καὶ ἀπὸ**—one of the commonest interchanges of prepositions, esp. in Isocrates. In some uses *ἐκ* and *ἀπὸ* are different; *e.g.* of *descent*, *ἐκ* is used of *direct*, *ἀπὸ* of *indirect* descent. Even as used here, *ἐκ* generally expresses the more important or immediate cause.

10. **ἔστιν ὧν**—in the *nom.* plur. *always* *εἰσὶν* (*οἵ, αἵ*); in *oblique* cases *always* *ἔστιν* (*ὧν, οἷς*, etc.) in Thuc., except when words intervene, as in c. 25 *ἦσαν τῶν σταυρῶν οὕς.*

11. **νικᾶται . . . ἀνεχωρήσαμεν**—for the hist. pres. followed by aor., cf. on c. 3, 4. (Notice the extreme simplicity and beauty of the style here.)

τῇ δ' ὑστεραίᾳ—sc. *μάχῃ*, as in III. 91. In I. 44, 1 *ἐν τῇ ὑστεραίᾳ* = in the next day's *assembly;* and so in V. 46, 1. But when no noun precedes, *ἡμέρα* is meant.

12. **ἀκοντισταῖς βιασθέντες**—in c. 43 *βιασθέντες ὑπ' αὐτῶν.* The dat. is not 'agent,' but that used in *military and naval* phrases, of the general's *παρασκευή.* Hence *ὑπ' αὐτοῦ* is to be supplied. Note also that with *βιάζομαι* and all verbs denoting *force*, *ὑπὸ* and gen. is common with *non-personal* agents, as *βιασθεὶς ὑπὸ τῆς νόσου.* See on c. 13, 2.

§ 3 l. 15. **πλῆθος**—of *superior* numbers, as often.

ἡσυχάζομεν—regular word to denote abstention from hostile operations. So *quiescere.*

17. **μέρος τι**—the addition of *τι* indefinitely extends the force of *μέρος.*

19. **ὥστε μὴ εἶναι**—the infin. with *ὥστε* here expresses something which has actually occurred (it being the *natural* result), as in II. 4 *τὰς πύλας ἔκλῃσεν ὥστε μηδὲ ταύτῃ ἔτι ἔξοδον εἶναι.*

The more energetic indic. construction with *ὥστε* is far commoner in Xenophon and the Orators than in Herod., Thuc. and Tragedy.

περιτειχίσαι αὐτούς—he might have said *περιτείχισιν αὐτῶν.* Cf. IV. 131 *οὐκ ἐγίγνετο σφῶν περιτείχισις.*

21. **ἐπελθὼν**—'attack,' here with accus., *παρατείχισμα* being common object to partic. and verb.

§ 4 l. 22. **Ξυμβέβηκε . . . δοκοῦντας**—with *ξυμβαίνει* and infin. either dat. or accus. is used, dat. when the case precedes the infin., as II. 61 *ξυνέβη ὑμῖν πεισθῆναι ἀκεραίοις.*

τε—'and so,' giving the result of preceding details.

23. **αὐτοὺς μᾶλλον**—'ourselves instead.'

ὅσα γε—*dumtaxat*, 'as far as concerns,' as in IV. 48 *ὅσα γε κατὰ τὸν πόλεμον τόνδε.* Demosth. 21, 18 *τούτων, ὅσα γ' ἐν τῷ δήμῳ γέγονεν*; Plato, *Rep.* v. 14 *ὅσα ἄνθρωποι.* Thuc. very often omits parts of *εἰμί, γίγνομαι* after *ὅσος.*

24. **τοῦτο πάσχειν**—passive of *τοῦτο ποιεῖν* or *δρᾶν*, the regular phrases for referring to an action just described: I. 5, 2; 6, 5; II. 11, 8; 49, 5.

οὐδὲ γὰρ—here begins the description of the difficulties of Nicias.

τῆς χώρας—put in a prominent position because it further emphasizes *ὅσα γε κατὰ γῆν.* Thuc. constantly inverts the natural order for the sake of emphasis, esp. the order of the gen.

25. **ἐπὶ πολὺ**—used here of *space;* less often of *time.*

12 § 1 l. 1. **πεπόμφασι δὲ καὶ . . . καὶ . . . οἴχεται**—chiasmus is very common in Thuc., and is quite a feature of his style.

4. **τὰς μὲν . . . ἀπὸ δὲ τῶν**—the regular, but not universal order when a preposition occurs with *ὁ μὲν* or *ὁ δὲ* is that the particle should follow the preposition immediately; *e.g.* Andoc. I. 29 *περὶ μὲν τῶν μυστηρίων . . . περὶ δὲ τῶν ἀναθημάτων.* In VI. 76, 4 *οἱ μὲν* is in a remarkable position.

καὶ πλείων . . . καὶ στρατιὰν—the double *καὶ* marks the balancing of the clauses, as in *ὥσπερ καὶ . . . οὕτω καί.*

§ 2 l. 9. **τῶν τειχῶν . . πειρᾶν**—the act. and mid. are equally used in this sense, II. 81 *ὅπως πειρῷντο τοῦ τείχους.* (Eustathius on Hom. Δ 166 *τὸ πειρᾶσθαι παθητικὸν Ἀττικοὶ λέγουσιν ἀντὶ τοῦ ποιεῖσθαι ἀπόπειραν. Ὅμηρος μέντοι τὸ πειρᾶσθαι πειρᾶν ἐνταῦθα φησὶν ἐνεργητικῶς . . . καὶ Θουκυδίδης δὲ 'τῶν τειχῶν ἡμῶν πειρᾶν.'*) See also on c. 32, 1.

§ 3 l. 11. **δεινὸν . . . δόξῃ**—passive of *δεινὸν ποιεῖσθαι* 'to consider incredible.' *δεινὸν ποιεῖν* denotes the outward expression of surprise, and is often used by Herod. and Thuc. But often in the Orators *δεινὸν ποιεῖν* means 'to act disgracefully'; as Lys. 3. 7, 26.

12. **ὅτι καὶ**—for the ellipse after ὅτι, cf. [Demosth.] 47, 41 ἃ πεπονθὼς ἦν εἶπον καὶ ὅτι εἰσπράττων τῇ πόλει τὰ σκεύη.

14. **κἀκεῖνοι**—ἐκεῖνος of 'the enemy,' as c. 6, 1. In. II. 11, 6 ὅταν ὁρῶσιν ἡμᾶς δῃοῦντάς τε καὶ τἀκείνων φθείροντας, we expect τὰ ἑαυτῶν, but Thuc. makes Archidamus refer to the enemy as ἐκεῖνοι.

τὸ μὲν πρῶτον—'though at first.'

15. **ἤκμαζε . . . ξηρότητι**—cf. II. 20 ἀκμάζοντες νεότητι.

17. **σωτηρίᾳ**—'soundness.'

νῦν δὲ—the contrast of Past with Present is among the commonest of rhetorical devices. Aristotle remarks that the efficacy of Antithesis results from its having the appearance of being a Proof; Bain that it is a consequence of the law that 'we are affected only by change of impression.'

§ 4 l. 20. **ἀνελκύσαντας διαψῦξαι**—cf. Herod. VII. 59 τὰς νέας ἀνέψυχον ἀνελκύσαντες; Xen. *Hell.* I. 5, 10 ἀνελκύσας τὰς ναῦς ἡσυχίαν ἦγεν ἐπισκευάζων καὶ ἀναψύχων.

21. **καὶ ἔτι πλείους**—the *corrective* use of καί, as Demosth. in the third Philippic, ἀπόλωλε καὶ νενόσηκεν ἡ Ἑλλάς.

23. **φανεραὶ δέ εἰσιν**—cf. δῆλός εἰμι. A periphrasis of ποιῶ, εἰμι, or γίγνομαι with an adj. is very common, esp. in Herod. See Stein on Herod. V. 63, 5. Cf. Isocr. *Paneg.* 122 πολλοὺς αὐτῶν ἐκδότους ἐποίησαν.

25. **μᾶλλον**—*i.e.* ἢ ἡμῖν, ellipse with the comparative being very common.

ἐξουσία—the idiom ἐξουσία ἐστι or γίγνεται with plain infin. occurs frequently.

§ 1 l. 1. **ἐκ πολλῆς περιουσίας**—'as the result of a great 13
superiority,' *i.e.* 'if we had a great numerical superiority.' For the use of ἐκ cf. II. 62, 5 ἡ ξύνεσις τὴν τόλμαν ἐκ τοῦ ὑπέρφρονος ἐχυρωτέραν παρέχεται. The phrase ἐκ περιουσίας occurs also in VIII. 45; Demosth. 18, 3; 45, 67.

2. **καὶ μὴ ἀναγκαζομένοις**—on the use of the partic. here see note on c. 18, 1.

4. **εἰ . . . ἀφαιρήσομεν**—see on c. 8, 1.

τῆς τηρήσεως—the use of these verbal nouns in -της and -σις, so common in Thuc., is a means of giving dignity to the expression.

§ 2 l. 7. **ἔτι νῦν**—both ἔτι νῦν and νῦν ἔτι are found. φθείρεσθαι is the opposite of αὐξάνεσθαι.

8. **διὰ φρυγανισμὸν**—cf. *lignatum, pabulatum, aquatum ire.*

10. **ἀπολλυμένων . . . αὐτομολοῦσι**—*anacoluthon*, the partic. being exchanged for a finite verb, as in II. 47, 3 λεγόμενον μὲν . . . οὐ μέντοι ἐμνημονεύετο. (Anacoluthon is common in Thuc., but many falsely explain the *solecisms* that appear in the vulgate as *anacolutha.*)

11. **ἐς ἀντίπαλα καθεστήκαμεν**—in II. 89 *ἀντίπαλος* is contrasted with *ὑποδεέστερος*. As long as the fleet was intact, the attendants had felt the superiority of the Athenian force: but *now* the two sides were to contend on equal terms.

13. **ὑπὸ . . . μισθοῦ . . . ἐπαρθέντες**—the verbs which in prose commonly have *ὑπὸ* with things are such as *νικῶμαι, βλάπτομαι, διαφθείρομαι, ἀναγκάζομαι, ἡττῶμαι, πείθομαι.* Lysias also uses *ἐπαίρομαι* with *ὑπό*. The thing so used must be such as can easily be personified, *e.g.* (1) *natural phenomena*, *χειμών, ἄπλοια, σεισμός*, (2) *external circumstances*, *κίνδυνος, συμφορά, πληγαί, δεσμοί, κέρδος, χρήματα, νόμος*, (3) *emotions*, *ἡδονή, φθόνος*, (4) *words that imply a person*, *λόγοι, πράγματα, δύναμις*, when the person is often inserted (as *ὑπὸ τῆς τοῦ ῥήτορος δεινότητος*), and all the topics of rhetoric, as *ὑπὸ τῶν εἰκότων, ὑπὸ τοῦ δικαίου*. The construction is *optional* in these cases; *e.g.* Isocr. 5, 40 says *τὰς πόλεις ὡμαλισμένας ὑπὸ τῶν συμφορῶν*, but 6, 65 *ὡμαλισμένοι ταῖς συμφοραῖς*.

16. **παρὰ γνώμην**—(1) here 'unexpectedly'; (2) may mean also 'unreasonably.'

17. **ἐπ' αὐτομολίας προφάσει**—'taking the opportunity afforded by desertion' is probably the meaning, as perhaps in Demosth. 16, 25 *ἐπὶ τῇ προφάσει τῇ Πλαταιῶν καὶ Θεσπιῶν τὰς οὔσας πόλεις ἀναιρεθείσας περιιδεῖν*. Elsewhere *ἐπὶ προφάσει* means 'on pretext.' Some, he says, desert to the enemy; others simply go away. (Classen says 'on any opportunity of deserting'; but *πρόφασις* certainly does not mean 'an opportunity of doing something,' but an opportunity which is afforded by something.)

18. **ὡς ἕκαστοι δύνανται**—'as they find a chance,' *i.e.* without joining the enemy. Hence he adds *πολλὴ ἡ Σικελία*. Cf. II. 16, 3 *ὡς ἕκαστός που ἐδύνατο*.

19. **πολλὴ δ' ἡ Σικελία**—the remark has more point than appears at first sight; for there must have been many in the Ecclesia who still had a very vague notion of the size of Sicily.

20. **Ὑκκαρικὰ**—Hyccara (now Carini) was a Sicanian town between Phoenician Panormus and Elymian Segesta. The Athenians captured it shortly after arriving in Sicily. Lais, who became one of the most famous and most exacting of the Beauties of antiquity, was captured there and sent to Corinth. A pathetic episode in the life of Alcibiades is his love for Timandra, mother of Lais.

21. **ἀντεμβιβάσαι ὑπὲρ σφῶν**—cf. Herod. III. 14 *ὑπὲρ ἀνδρὸς ἑκάστου δέκα ἀνταπόλλυσθαι*.

22. **τὴν ἀκρίβειαν τοῦ ναυτικοῦ**—cf. Arrian, *Anab.* I. 2, 7 *τὴν ἀ. τῆς διώξεως ἀφείλοντο*.

§ 1 l. 1. **ἐπισταμένοις δ' ὑμῖν γράφω**—'you do not need to be told that.' Both in Greek and, still oftener, in Lat. a 1st pers. sing. is used where *we* prefer to avoid it. With the perf. in Gk., the impers. pass. is preferred to the 1st pers. sing. act. 14

2. **βραχεῖα ἀκμὴ πληρώματος**—generally taken to mean 'the efficient part of a ship's crew is small'; and this accords well with the next clause. But the Schol. says *οὐ πολλῷ χρόνῳ ἀκμάζει ἡ ναυτικὴ δύναμις*, with which agrees Plutarch, *Caes.* 40 *παρεσκευασμένος ἄριστα πᾶσι πρὸς τὸν χρόνον ἠξίου τρίβειν καὶ μαραίνειν τὴν τῶν πολεμίων ἀκμὴν βραχεῖαν οὖσαν.* The Schol. is probably right, though *βραχὺς* in Thuc. often = 'small.'

καὶ ὀλίγοι τῶν ναυτῶν—'it is but few of the sailors that both start the ship, and (then) keep rowing (all the time).' *ἐξορμᾶν* means that the sailors start 'working,' *ξυνέχειν* that only few of them continue to work, *ξυνεχῶς τὴν εἰρεσίαν ποιοῦνται.* Too many of those who work at first 'get slack' after a short time: others reserve themselves at the start.

§ 2 l. 4. **τούτων**—Thuc. is very fond of putting the 'partitive' *τούτων* first in the sentence.

πάντων ἀπορώτατον—note the idiom. Demosth. 8, 35 *πάντων ἀνθρώπων φαυλότατοι*; *ib.* 58 *ἀνοητότατος πάντων*; 9, 10 *πάντων εὐηθέστατοι*; 3, 16 *πάντων αἴσχιστα*; *ib.* 31 *πάντων ἀνδρειότατον.*

5. **τό τε μὴ . . . εἶναι . . . καὶ ὅτι**—a clause with *ὅτι* is often combined with a clause in different construction, *e.g.* Demosth. 19, 203 *ἐπιδεῖξαι καὶ ὅτι ψεύσεται καὶ τὴν δικαίαν ἥτις ἐστὶν ἀπολογία.*

6. **χαλεπαὶ . . . ἄρξαι**—cf. VI. 42 *εὐκοσμότεροι καὶ ῥᾴους ἄρχειν.*

αἱ ὑμέτεραι φύσεις—the common complaint that with Athenian freedom was mingled *ἀταξία.* The opponents of democracy ascribed the defect to ignorance. It was, however, mainly caused by the too rapid development of the Athenian polity after the Persian wars; the people acquired democratic institutions before they had mastered the lesson of obedience. Only exceptional men like Themistocles and Pericles were able to remedy the defect.

7. **ἐπιπληρωσόμεθα**—the fut. expressing possibility after the rel. in primary sequence, the only construction in Attic prose, except where the delib. subj. is possible. Homer uses also the subj., generally with *κέν.*

9. **ἀφ' ὧν . . . γίγνεσθαι**—'both the men that we have and the men that we lose come of necessity from the men that we brought out with us.'

10. **τά τε ὄντα** refers to *ὀλίγοι τῶν ναυτῶν* above: though

but few of the sailors in the ship are really efficient, yet we cannot turn the crews out and supply their places with others —or, if we do, we must draw on the reserves we brought; but they are badly needed to supply our losses.

τε . . . καὶ—two distinct things are here joined without repetition of the art., as in Eur. *Ion* 7 *τά τ' ὄντα καὶ μέλλοντα θεσπίζων ἀεί.*

καὶ ἀπαναλισκόμενα — refers to *βραχεῖα ἀκμὴ πληρώματος* above. Sickness, exhaustion, and death remove many men in the crews: such losses represent a dead loss on the total sent out, since there is no source of supply except the reserves. Notice (1) the chiastic arrangement here—*βραχεῖα ἀκμὴ . . . ὀλίγοι . . . τὰ ὄντα . . . ἀπαναλισκόμενα*—of which Thuc. is very fond: (2) the *neut.*, used because totals are being dealt with.

αἱ γὰρ νῦν—for *αἱ γὰρ πόλεις αἱ νῦν οὖσαι ξυμ.*

11. **Νάξος καὶ Κατάνη**—Naxos, though the oldest Greek city in Sicily, was never important. It was destroyed in 403 B.C. Pausanias says that no traces of it remained in his day (a slight exaggeration). The site is now occupied by an orange grove. Catana was a colony from Naxos. It is an uninteresting town, the ancient remains having been buried by earthquakes and volcanic eruptions; but it is now the second city in Sicily in point of size.

§ 3 l. 12. **ἂν ἔτι . . . ὥστε**—*i.e.* 'if they only succeed in gaining over the Italian cities'; the *ὥστε* clause being *epexegetic* of *ἂν*. Cf. Herod. v. 31 *εἰ γὰρ τοῦτό γε δοκέει ὑμῖν εἶναι χρηστὸν ὥστε τυραννεύεσθαι τὰς πόλις*; Theocr. 14, 58 *εἰ δ' οὕτως ἄρα τοι δοκεῖ ὥστ' ἀποδαμεῖν.*

13. **τῆς Ἰταλίας**—already before the Peloponnesian war both the Athenians and Spartans had made alliances in Italy, by which they understood only the S.W. corner of Italy, from Heraclea on the east and the Laus on the west.

14. **ὁρῶντα . . . ἐπιβοηθούντων**—cf. II. 25 *ὄντι ἀσθενεῖ καὶ ἀνθρώπων οὐκ ἐνόντων.*

ἐν ᾧ—see c. 11, 1.

15. **διαπεπολεμήσεται**—'they will bring the war to an end without striking a blow.'

§ 4 l. 18. **ἥδιω μὲν ἂν**—Demosth., in the 3rd Olynthiac, says that the old orators, Aristides, Pericles, Nicias, used to speak the truth, not try to please. So Thuc. says of Pericles. Cf. Livy 22, 38 *contio verior quam gratior.*

23. **ἤν τι . . . μὴ**—'should the event fail to correspond' with the pleasant anticipation aroused in you by the evil habit some orators have of speaking *πρὸς χάριν, πρὸς ἡδονήν.*

24. **ἀσφαλέστερον**—strikes the key-note of Nicias' policy.

§ 1 l. 1. **ὡς ἐφ' ἃ ἤλθομεν**—'and so, as concerns the original object of the expedition, consider that,' etc. ὡς with gen. abs. is often used thus with διανοοῦμαι and such words. See *M. T.* 918. Plat. *Rep.* p. 523 C ὡς ἐγγύθεν ὁρμωμένους λέγοντός μου διανοοῦ. 15

3. **οὕτω τὴν γνώμην ἔχετε**—cf. Demosth. 18, 291 οὐχ ὡς ἂν εὔνους καὶ δίκαιος πολίτης ἔσχε τὴν γνώμην. A patriot's part is to deplore the misfortune of his country, but not to attack the statesmen unless they are really culpable.

7. **ἀνταρκούντων . . . δέον**—the change is necessary because the 2nd partic. is impersonal. Cf. 25, 9 ὄντων . . . διαπεπολεμησόμενον.

8. **μεταπέμπειν . . . ἐπιπέμπειν**—*paronomasia*, as II. 60, 1 κακοτυχῶν ἐν εὐτυχούσῃ, 98, 1 ἀπεγίγνετο μὲν οὐδέν, προσεγίγνετο δέ. (It is one of the σχήματα λέξεως first taught by Gorgias.)

11. **ἀδύνατος**—recalling the technical term for οἱ τὸ σῶμα πεπηρωμένοι at Athens.

§ 2 l. 13. **πολλὰ . . . ὑμᾶς εὖ ἐποίησα**—rather unusual for πολλὰ ὑμᾶς ἀγαθὰ ἐποίησα. Demosth. 19, 41, quoting Philip, ἡλίκα τὴν πόλιν εὖ ποιήσω; *ib.* 220 μεῖζον' ἢ κατ' Ἀμφίπολιν εὖ ποιήσειν τὴν πόλιν. It was one of the stock devices of orators to dwell on their services to the state.

§ 3 l. 15. **μέλλετε**—sc. πράσσειν.

μὴ ἐς ἀναβολὰς πράσσετε—Herod. VIII. 21 οὐκέτι ἐς ἀναβολὰς ἐποιεῦντο τὴν ἀναχώρησιν; Isocr. *Ep.* 1, 10 δηλώσομεν δ' οὐκ εἰς ἀναβολάς. Cf. οὐκ ἐς μακράν.

17. **τὰ μὲν ἐν Σικελίᾳ**—'help in S.'

δι' ὀλίγου ποριουμένων—'will quickly obtain.' δι' ὀλίγου is common in Thuc., both temporal and local. Demosth. 19, 186 χρόνος ἐν ᾧποριοῦνται ὧν ἂν δέωνται.

19. **σχολαίτερον μέν**—sc. ποριουμένων.

20. **τὰ μὲν λήσουσιν**—sc. πορισάμενοι, and so with φθήσονται. There is *anacoluthon* here, the partic. ποριουμένων being replaced by the finite λήσουσι, φθήσονται. Cf. II. 47, 3 λεγόμενον μὲν . . . οὐ μέντοι ἐμνημονεύετο.

§ 1 l. 3. **παρέλυσαν**—'released.' Cf. Herod. VII. 38 τῶν 16
παίδων ἕνα παράλυσον τῆς στρατηίης. Lucian has παραλύειν τῆς δίκης.

5. **αὐτοῦ ἐκεῖ**—pleonasm with αὐτοῦ is common: *e.g.* Homer *Il.* 19, 330 αὐτοῦ ἐνὶ Τροίῃ; *Od.* 20, 159 αὐτοῦ κατὰ δώματ'. Herod. I. 82 αὐτοῦ ἐν τῇσι Θυρέῃσι. Plat. *Alc.* p. 109 B αὐτοῦ ἐν τῇ Εὐρώπῃ.

6. **δύο**—thus the places of Alcibiades and Lamachus were filled, but it was a great error to restore the 'debating club' method of command. Cf. Macaulay on Argyle's expedition, *E. H.* I. 5.

7. **μόνος ἐν ἀσθενείᾳ τ.**—the chief emphasis is on *μόνος*. Take *ταλαιπωρεῖν* to mean *exceptional* distress as usual. It is often used of sickness and of the hardships of a protracted or unfortunate expedition.

10. **Ἀθηναίων . . . ἐκ καταλόγου**—the fourth class (*θῆτες*) was excluded from the muster-roll, and regularly served as *ἐπιβάται*, being exceptionally employed, *ἔξω τοῦ καταλόγου*, in the infantry.

12. **Δημοσθένη**—his record: (1) 426, Aetolian expedition, which, after a bad start, resulted in the total defeat of the Aetolians and Ambraciots at Argos Amphilochicum: (2) 425, established Pylus: (3) 424, successful expedition against Megara, but subsequent failure in Boeotia. He had figured as prosecutor in the courts.

13. **Εὐρυμέδοντα**—his record: (1) 427, commanded the fleet sent to Corcyra, but took no action: (2) 426, commanded the land force in a successful attack on Boeotia: (3) 425, commanded the first fleet sent to Sicily by Athens, and, on the way, aided in the extermination of the Corcyrean aristocrats. For his want of success in Sicily in 425 he was fined.

§ **2** l. 19. **ἥξει**—see c. 1, 4.

ἐπιμέλεια ἔσται—so Demosth. proem 54 *ἡ ἡμετέρα γέγον' ἐπιμέλεια*. Periphrases of abstract nouns with *εἰμί*, *γίγνομαι* are very idiomatic.

17 § **1** l. 1. **ὑπομένων**—remaining *behind*, esp. in a place of danger or duty. Hence often used by litigants who *might have avoided trial* by flight: also of troops in action.

3. **στρατιὰν ἐπαγγέλλειν**—cf. III. 16 *κατὰ πόλεις ἐπήγγελλον νεῶν πλῆθος*. Technical word for sending out a *formal* notice, which may amount to a command. Cf. *περιαγγέλλω*.

5. **αὐτόθεν**—from Attica.

§ **2** l. 6. **πέμπουσι**—see on c. 3, 1. So *pergo* is constantly used in hist. pres.

περὶ τὴν Πελοπόννησον—this system of cruising was started by Pericles, it being impossible for Athens to spare sufficient troops for an invasion of the Pel.

8. **φυλάσσοιεν μηδένα . . . περαιοῦσθαι**—*M. T.* 724 'verbs of *caution* may be followed by an infin. (with or without *μή*), which sometimes has the art.'

§ **3** l. 11. **τὰ ἐν τῇ Σ. βελτίω**—sc. *εἶναι*. *ἀγγέλλω* ordinarily follows the same rule as *λέγω*, *i.e.* it takes *ὅτι*, etc., and moods when it implies no command; infin. when it implies command: but Thuc. does not keep strictly to these rules. *ἀγγέλλω* sometimes takes partic. on analogy of verbs of *showing*. Demosth. has *Φίλιππος ἠγγέλθη ἀσθενῶν*.

13. **πέμψιν . . . ποιήσασθαι**—for the periphrases of noun

and *ποιοῦμαι* and its pass. *γίγνομαι*, see Index. *προτέραν* refers to the sending of Gylippus and Pythen.

15. **ἐν ὁλκάσι**—order perverted for the sake of emphasis, as often. The sending of troops in merchant ships was unusual.

παρεσκευάζοντο . . . ἀποστελοῦντες—the omission of *ὡς* with *παρασκευάζομαι* is very rare *except* in Thuc., who has it several times. Xen. *Hel.* IV. 1, 41 *παρεσκευάζετο πορευσόμενος.*

18. **τῷ αὐτῷ τ.**—*i.e. ἐν ὁλκάσι*, with *πέμψοντες.*

§ 4 l. 19. **ναῦς**—put first for the sake of the antithesis with *ἐν ὁλκάσι.* So in II. 7 *πρὸς ταῖς αὐτοῦ ὑπαρχούσαις ἐξ Ἰταλίας καὶ Σικελίας τοῖς τἀκείνων ἑλομένοις ναῦς ἐπετάχθη διακοσίας ποιεῖσθαι*, where *ἐξ Ἰταλίας καὶ Σ.* ought to follow *τοῖς*, but is put first to contrast it with *αὐτοῦ.*

21. **ὅπως . . . ἀποπειράσωσι . . . κωλύοιεν**—'as the two forms are equally correct, we sometimes find both in the same sentence.'—Goodwin.

22. **τὴν ἐν τῇ N. φυλακήν**—the station was first established under Phormio in the autumn of 430 in order to close the mouth of the Corinthian Gulf. Trans. 'against the ships stationed at N.'

23. **αὐτῶν**—should be *σφῶν.*

24-5. **πρὸς τὴν σφετέραν ἀντίταξιν**—'by having to watch their line of war-ships which would be opposing them'; *i.e.* the attention which the A. would have to bestow on the Cor. triremes would give the merchant ships a chance.

§ 1 l. 1. **παρεσκευάζοντο δὲ**—this *epanaphora* of *παρασκευά-* 18
ζομαι completes the account of the preparations on the part of (1) Demosthenes, (2) the Corinthians and Lac., (3) the Lac. Cf. II. 7 *οἱ Ἀθηναῖοι παρεσκευάζοντο, παρεσκευάζοντο δὲ καὶ οἱ Λακεδαιμόνιοι.*

τὴν . . . ἐσβολὴν—there had been no invasion of Attica since 425.

2. **ὥσπερ τε προεδέδοκτο . . . ἐναγόντων**—the circumstantial partic. is joined with any expression of similar import in another construction; 'in accordance with their own previous determination and at the instigation of.' Thus the peace of Nicias was finally breaking down after some eight years of half peace.

5. **ἐπειδὴ ἐπυνθάνοντο**—sc. the Cor. and Syr.

τὴν . . . βοήθειαν ἐς τὴν Σικελίαν—Cf. II. 52 *ἡ ξυγκομιδὴ ἐκ τῶν ἀγρῶν*; Herod. III. 7 *οἱ τὴν ἐσβολὴν ταύτην παρασκευάσαντες ἐς Αἴγυπτον*; V. 63 *ὁ πρῶτος στόλος ἐκ Λακεδαίμονος.* This omission of art. before the prep. is common with verbal substantives. If the prep. and case *precedes* the art., as in *καθ' ἡμέραν ἡ τέρψις* (cf. on c. 17, 4) II. 38, 1, the object is to produce *antithesis.*

7. **δὴ**—giving the *actual* reason, as in v. 85 *al.*

8. **προσκείμενος ἐδίδασκε**—'urgently advised them.'

9. **Δεκέλειαν**—it commands the road from Athens to Oropus, and thus to Euboea, whence came a great part of the corn supplies of Athens. Of similar strategical importance were Phyle and Oenoe.

§ 2 l. 17. **προτέρῳ**—the Archidamian war.

19. **Πλάταιαν**—it was an ally of Athens since 520 B.C. III. 68, 5.

21. **πρότερον**—the thirty years' truce, 445 B.C.

22. **ἐθέλωσι**—the form *θέλω* is archaic, and in Attic prose occurs only in the phrase *ἢν θεὸς θέλῃ*.

διδόναι δίκας—'submit to a judicial decision'; contrast *δίκην δοῦναι*.

24. **εἰκότως**—'deservedly.' Cf. *εἰκός ἐστι* = *decet*.

ἐνεθυμοῦντο—'began to think over'—*i.e.* began to think it had been deserved.

25. **τὴν περὶ Πύλον ξυμφορὰν**—in 425 B.C.

§ 3 l. 28. **Ἐπιδαύρου** = E. Limera, in Laconia. There are ruins of the town. The A. had ravaged it in 414, and thus broken the terms of the peace.

Πρασιῶν—also in Laconia, and ravaged at the same time as Epidaurus. It had been destroyed by the A. in 430. It suffered severely, and its fate is a proof how effective the method of Pericles was.

30. **τῶν κατὰ τὰς σπονδὰς ἀ.**—'about disputed points in the treaty of 421,' after *περί του*.

32. **ἐπιτρέπειν**—Pollux says *ἡ δίαιτα* (arbitration) *ἐκαλεῖτο ἐπιτροπή*.

τότε δὴ—co-ordinate with *ἐπειδὴ* above, introducing the decisive moment.

34. **σφίσι**—the subject of the perf. or pluperf. pass. not being personal, the agent is necessarily in dative.

ἡμάρτητο—cf. Plat. *Rep.* p. 544 D *ἡμαρτημένας πόλεις*.

35. **τὸ αὐτὸ**—rendering *τὸ παρανόμημα* still clearer. The sentence of which this section consists is in every way a model of style, and will repay careful attention.

περιεστάναι—'shifted round' like a wheel, as Cicero says of politics *orbis reipublicae est conversus* (*ad At.* II. 9).

§ 4 l. 36. **σίδηρον**—'iron tools.'

37. **περιήγγελλον**—as in II. 85 *ναῦς περιήγγελλον κατὰ πόλεις*. We expect *παρασκευάζεσθαι* or *πέμψαι* to follow.

39. **ἐπιτειχισμόν**—of Decelea.

41. **ἐπικουρίαν**—esp. used of a foreign (or mercenary) force.

42. **προσηνάγκαζον**—sc. *πορίζειν*, the same brachylogy as with *διανοοῦμαι* v. 80, *οἶμαι* c. 66, 3, *ὁρῶ* v. 80.

συνέγραψεν = wrote the history.

43. **ὄγδοον καὶ δέκατον**—contrast VIII. 6 *ἑνὸς δέον εἰκοστόν*. The periphrastic forms are preferred in prose, esp. for 19, 29, etc.

44. **ἐτελεύτα τῷδε**—the *epanaphora* of the verb in this formula is prob. accidental. The formal close is in accordance with the Gk. habit of ending quietly.

§ **1** l. 1. **ἐπιγιγνομένου**—used of natural phenomena, whether ordinary or unexpected. 19

4. **ἡγεῖτο**—*ἡγεμὼν* is the regular word for a Spartan king or regent in the field, and for the supreme commander of any foreign expedition.

Ἀρχιδάμου—had died in 427 B.C.

5. **πρῶτον μὲν . . . ἔπειτα**—Thuc. has *πρῶτον* (*πρῶτα*) *μὲν . . . ἔπειτα* twenty-eight times, while he adds *δὲ* only eight times. If *καὶ* follows *ἔπειτα*, *δὲ* is regularly added, even if *πρῶτον* is without *μέν*.

6. **τὰ περὶ τὸ πεδίον**—'the country about the (Attic) plain.'

7. **κατὰ πόλεις διελόμενοι**—a common practice.

§ **2** l. 10. **εἴκοσι καὶ ἑκατόν**—if the text is right, Thuc. reckons in the case of Boeotia from Oropus, which belonged to Athens and from which ran the road to Decelea and Athens, through the demes of Aphidna and Cephisia. Otherwise the distance would be much less. But from *ἀπέχει* to *Βοιωτίας* may be spurious, like some others of the geographical data in Thuc.

11. **[καὶ οὐ π. πλέον]**—'or not much more'; but *καὶ* added in B is prob. only a correction. When an adscript is brought into the text, it is frequently joined on with *καί*.

12. **ἐπὶ δὲ τῷ**—'for the control of,' in speaking of forts, etc., which by their position threaten a locality; *e.g.* v. 7 *ἐθεᾶτο τὴν θέσιν τῆς πόλεως ἐπὶ Θράκῃ ὡς ἔχοι.* Cf. the Château Gaillard.

13. **τοῖς κρατίστοις**—'the richest parts,' the soil of Attica as a whole not being rich. The land about Cephisia is noted for its vegetation.

ἐς τὸ κακουργεῖν—with *ᾠκοδομεῖτο*, expressing purpose. Cf. Demosth. 31, 13 *παρεσκεύασεν εἰς τὸ λέγειν τι δοκεῖν.*

§ **3** l. 18. **ταῖς ὁλκάσι**—without *ἐν*, as c. 7, 3.

21. **ἐπιλεξάμενοι**—*i.e.* placing them among the hoplites. They were first so used by Brasidas in Thrace. Before this they had only attended their masters in the field. One as *θεράπων* was his master's armour-bearer. The rest were used either as light-armed troops, or as sappers, engineers, or carriers. The king often ordered them to carry booty.

νεοδαμώδων—helots emancipated as a reward for military services since 424 B.C.

23. **ἄρχοντα**—not *ἡγεμών*, as it was not a general expedition

under the king. Contrast § 1. So Brasidas is always called *ἄρχων* or *στρατηγός*.

Βοιωτοὶ—loosely reckoned among *οἱ ἐν τῇ Πελοποννήσῳ*, as though he had said only *οἱ δὲ Πελοποννήσιοι*, which generally in Thuc. includes all the allies of Sparta. When in II. 9 he says *Πελοποννήσιοι πάντες πλὴν Ἀργείων καὶ Ἀχαιῶν*, he uses Π. in the strict geographical sense, in contrast with the Greeks *ἔξω Πελοποννήσου*.

§ 4 l. 26. **ἐν τοῖς πρῶτοι**—the same idiom c. 24, 3; 27, 3; 71, 3. It is constantly corrupted in the MSS. of Thuc., as the scribes did not understand it.

ὁρμήσαντες—generally *ὁρμῶμαι* is used in this sense.

27. **ἐς τὸ πέλαγος ἀφεῖσαν**—a frequent idiom; *e.g.* Herod. VII. 193; Aristoph. *Eq.* 432 *ἀφήσω κατὰ κῦμ' ἐμαυτὸν οὔριον*. *θάλασσα* cannot be used in this phrase; only Plutarch and Pausanias do so.

28. **μετὰ δὲ τούτους Κορίνθιοι**—this still refers to *οἱ δ' ἐν τῇ Πελοποννήσῳ* above, which is in fact divided into *Λακεδαιμόνιοι μὲν . . . Βοιωτοὶ δὲ . . . Κορίνθιοι . . . Σικυώνιοι*, but the sense requires that the imperf. *ἀπέστελλον* should be given up for the aor. *ἀφεῖσαν, ἀπέπεμψαν, ἀπέστειλαν*. (The form of this passage, like many others, shows how Thuc. is in a transition stage between the *εἰρομένη λέξις*—running style of Herod.—and the artificial periods of Isocrates.)

31. **ἄρχοντα**—governed by both partic. and verb.

33. **Σικυώνιοι**—now dissatisfied with Sparta because early in 417 an aristocratic government had been forced upon it. This aristocracy, however, subsequently got the upper hand, and Sicyon aided Sparta after the battle of Leuctra, 371. But in 369, the democrats revived and Sicyon joined Thebes. In 367 or 6, after violent dissensions and the tyranny of Euthyphron, it passed again into the hands of Sparta.

§ 5 l. 39. **ἕωσπερ**—rare, except in Plato. It occurs in Xen. *Hel.* VI. 5, 12; VII. 2, 23 (Dindorf); *Cyrop.* VII. 5, 39; Demosth. 54, 3; Plat. *Lach.* p. 188 B; *Apol.* p. 29 D; *Protag.* p. 325 A; *Rep.* p. 342 B, 433 B; *Phaedr.* p. 243 E; *Theaet.* p. 177 D, 200 C; *Meno* p. 97 C; *Parmen.* p. 144 C; *Sophist.* p. 235 C.

αὐτοῖς—'they found that'—dat. of interest.

43. **τὸν νοῦν ἔχωσιν**—distinguish from *νοῦν ἔχειν* = to be sensible.

20 § 1 l. 3. **περί τε**—answered by *καὶ τὸν Δημοσθένη*.

5. **ᾧ εἴρητο . . . ἀφικομένῳ . . . παρακαλεῖν**—same construction c. 20, 1. The other constr. — the partic. in the accus.—is found also in c. 20. Cf. VIII. 39 *εἴρητο αὐτοῖς ἐς Μίλητον ἀφικομένους ξυνεπιμελεῖσθαι*.

7. **τὸ ξυμμαχικὸν** — Argos was neutral throughout the Archidamian War, having a treaty with Sparta. It finally joined Athens in 417.

παρακαλεῖν . . . ἐπὶ—a military phrase ; cf. *παραβοηθεῖν ἐπὶ* c. 37, 3 ; 53, 1 ; 71, 6.

§ 2 l. 10. **ἀπέστελλον**—imperf. representing the details of an elaborate business, as constantly with 'sending' verbs ; cf. on c. 3, 1.

11. **Χίαις**—the only island in the Aegean besides Lesbos then retaining the position of an independent ally of Athens. Hence it supplied a contingent of ships and paid no tribute.

12. **'Αθηναίων**—after *δ. καὶ χ.*, partitive. See on c. 16, 1.

13. **νησιωτῶν**—*i.e.* the other Aegean islands ; it was their duty to supply *πεζὸν καὶ χρήματα.*

14. **χρήσασθαι** — ingressive, 'obtain for service'—a sense almost confined to first aor. forms.

ἄλλων — viz. those of Ionia, Hellespont, and Thracian Chalcidice. They also were *liable* to supply infantry, if required. (This incident illustrates the encroachments of Athens on the rights of her allies. They were not originally liable to personal service after they commuted their contingents for a money payment ; much less were they bound to supply anything Athens might require.)

15. **εἶχον** — subject, the Athenians.

16. **ξυμπορίσαντες**—joined by *καὶ* to the datives above, as all express attendant circumstances of some kind.

17. **Χαρικλέους**—he had been one of the commission, *ζητηταί*, appointed to inquire into the mysterious mutilation of the Hermae in 415. (Like Pisander, he started as a democrat, but went over to the oligarchs in 412, becoming one of the Four Hundred. He fled to Decelea when the Four Hundred were deposed, and assisted in the ruin of Athens. He returned along with Critias and other exiles under the terms of peace imposed by Sparta. He was active in promoting the establishment of the Thirty, of whom he became one. When Theramenes opposed the violent measures of Critias, and the party split into two factions, Charicles followed Critias and shared with him the authorship of the worst deeds of the Thirty. His demeanour was servile to Lysander, but overbearing towards his countrymen.)

§ 3 l. 21. **καὶ τὸν κ.τ.λ.**—the clause is object of *περιέμενε.* Cf. III. 2, 2.

§ 1 l. 2. **ἧκεν**—'returned' from his expedition into the interior. **21**

4. **ἑκασταχόθεν**—in the rel. clause, as c. 20, 2.

§ 2 l. 7. **ἀπόπειραν λαμβάνειν**—cf. Herod. VIII. 9 *ἀπόπειραν ποιήσασθαι.*

8. **ἀπ' αὐτοῦ**—*i.e.* *ἀπὸ τοῦ ναυμαχίας ἀπόπειραν* λ. : there is the same use of *id, hoc, quod, quae,* in Lat., as Cic. *de Leg.* II. 33 *exemplorum nostra est plena respublica ex augurum praedictis multa vera cecidisse. Neque enim . . id* (*i.e.* augurandi consuetudinem) *ad hoc tempus retinuissent.*

9. **ἄξιον τοῦ κινδύνου**—'worth the risk,' something which would be *cheap at the price, a good return.*

§ 3 l. 10. **ξυνανέπειθε δὲ** — very difficult : 'Moreover H. earnestly supported his advice (*καὶ only emphasises ξυν-*), so that they might not lack spirit to attack by sea, saying as a retort to the A. that even they had no hereditary right to naval skill, nor yet would it last for ever.' The imperf. and the *-αν-* both denote the *difficulty* of persuading them. They had before thought of peace.

11. **Ἑρμοκράτης**—the Themistocles of Syracuse.

12. **τοῦ . . . μὴ ἀθυμεῖν**—expresses purpose, a construction rare outside Thuc. (So Goodwin ; but edd. rightly deny that the words can go directly with *ξυνανέπειθε.* The remedy is surely to comma them off, not to alter *τοῦ.*)

ταῖς ναυσὶ—*not* 'attack the A. fleet,' but 'attack with their own fleet'; cf. c. 7, 4.

13. **ἐπιχειρῆσαι**—the MSS. have the fut., but the abbreviations for the aor. and fut. were indistinguishable. (If it is bracketed, *ταῖς ναυσὶ* must go with *ἀθυμεῖν.*)

πρὸς τοὺς 'Α.—it is always assumed that this goes with *ἐπιχειρῆσαι,* but there are no instances of *ἐπιχειρεῖν πρός* (L. and S. cite this wrongly as 7, 51) : hence we take it with *λέγων,* as in *σκοπεῖν, βουλεύεσθαι πρός.* Cf. Andoc. 1, 48 *λέγει πρός με,* 'he says, meaning me . . '; Aeschines 2, 42 *μνημονικῶς εἰπεῖν πρὸς τὰ . . .* 'in answer to . . . '; Demosth. 24, 190 *πρὸς τοὺς τοιούτους λόγους προακηκοέναι μικρά.* (It is well known how fond Thuc. is of making the leaders of opposing forces answer one another. Here we may imagine Nicias reminding the A. of their naval record, and Hermocrates making this *retort.*) For *πρός* cf. Steup on III. 48, 2.

15. **ἀΐδιον**—Classen understands this of the *future,* probably rightly. Cf. II. 41, 5 *πανταχοῦ μνημεῖα ἀΐδια ξυγκατοικίσαντες,* that will 'last for ever.'

16. **ἀλλ'**—bracketed needlessly by Stahl and Classen. Do not supply *ἔχειν,* as edd. say, or you will get no antithesis to *πάτριον* and *ἀΐδιον.*

ἠπειρώτας—*i.e.* not a naval power. The word is often used of Syr. and indeed of Sicily generally.

18. **ὑπὸ Μήδων**—because Themistocles persuaded them to build a fleet at the time of the Persian wars.

γενέσθαι—does not go after *ἀναγκασθέντας,* as it is commonly

taken, but is parallel with *ἔχειν*. Thus *ναυτικοὺς γ.* gives the antithesis we wanted.

19. **πρὸς ἄνδρας κ.τ.λ.**—it is a fact well known in business that 'bounce' is best answered with 'bounce.' 'In dealing with daring men . . . those who in turn show daring appear most formidable.'

οἵους—attracted, as often with short clauses. So in *Oratio Obliqua* short rel. clauses are sometimes attracted into the infin. *χαλεπὸς* = 'dangerous,' as in III. 42, 3.

21. **[αὐτοῖς]**—prob. spurious, since *πρὸς ἄνδρας τ.* seems to be put first so as to refer to all that follows.

22. **ᾧ**—resumed by *τὸ αὐτό*.

ἐκεῖνοι—*i.e. ἄνδρες τολμηροί*.

οὐ δυνάμει ἔστιν ὅτε—for the omission of *μὲν* cf. c. 1, 2, l. 30.

23. **προύχοντες**—this is the Attic word. Thuc. also uses *προφέρειν* which is Ionic in this sense c. 64, 2; 77, 2.

τῷ—'their.'

24. **σφᾶς**—when a plur. subj. of infin. includes the subj. of the main verb as here, whether in whole or in part, it is put either in nom. or accus. at will. Cf. c. 48, 1 *ὁ Ν. ἐνόμιζε . . . λαθεῖν ἂν . . . ποιοῦντες*. Andoc. 1, 82 has *ἐψηφίσασθε . . . δοκιμάσαντας ἀναγράψαι*, part of the voters being subj. of the infin.

25. **ὑποσχεῖν**—we expect rather *παρασχεῖν*: a rare sense of *ὑπ-*. See L. and S.; Hesych. *ὕπεχε· πάρεχε*.

§ 4 l. 25. **καὶ Συρακοσίους**—'and so he knew that by their unexpected boldness in resisting the A. fleet, the S. would gain much more through the amazement with which their conduct would strike the enemy, than they would lose by their inferiority to the A. in naval skill.'

27. **πλέον τι**—in II. 11 both *πλέον τι* and *ἀμελέστερόν τι* are found; the *τι* indefinitely increasing the range of the adv. *μᾶλλόν τι* is common.

τὸ τοιοῦτον—such conduct as has been described; a regular use of *τοιοῦτος*, very common in Aristotle, and a cause of *obscurity* in his style.

29. **ἐπιστήμῃ . . . ἀπειρίαν**—stock antithesis in Thuc.

§ 5 l. 33. **εἴ του ἄλλου**—attraction, as Soph. *O. C.* 734 *πρὸς πόλιν δ' ἐπίσταμαι | σθένουσαν ἥκων, εἴ τιν' Ἑλλάδος, μέγα*.

§ 1 l. 1. **Ὁ δὲ Γ.**—put first for emphasis though the subj. changes below at *αἱ τριήρεις*. This is fairly common in Gk. and Lat.: cf. Cic. *ad At.* III. 9 *Quintus frater quum ex Asia decessisset, . . . valde fuit ei properandum.*

4. **αὐτὸς μὲν**—'while he,' paratactic.

6. **αἱ δὲ τριήρεις**—the subj. is presently subdivided into thirty-five and forty-five.

9. **αἱ δὲ πέντε**—'the other forty-five of them,' the art. being often thus added with the items of a sum total.

11. **τὸ νεώριον**—the docks in the Great Harbour were probably built by Gelon (485-476). 'It is less clear whether he had any hand in the other haven of the warships, in the Little Harbour. . . . It was only by Dionysius that it was brought to perfection,' after 405. Freeman.

12. **περιέπλεον**—*i.e.* round the south point of Ortygia.

βουλόμενοι—after *τριήρεις*, applying to the men in the ships as usual.

13. **ἐντὸς**—sc. *τοῦ μεγάλου λιμένος*.

14. **ἀμφοτέρωθεν**—better, as Classen, = 'by sea and land'; but Freeman says: 'the plan was that the one division should sail across the Great Harbour, while the other sailed round the Island, so as to attack the A. fleet unexpectedly *on both sides* at once.'

§ 2 l. 15. **ἀντιπληρώσαντες**—antithesis to *ἐπλήρουν* c. 21, end. Abresch compares *βάλλειν* and *ἀντι-* c. 25, *πολιορκεῖν* and *ἀντι-* c. 28, *παρατάσσειν* and *ἀντι-* c. 5.

16. **ταῖς μὲν**—again the art. in giving the parts of a whole.

23 § 1 l. 3. **ἐπικαταβάντων**—gone down to the shore to watch the battle.

5. **προσπεσὼν**—before the garrisons left in them and the men on the shore could arm.

7. **πρῶτον**—adjective (for nothing further happens to *τὸ μέγιστον*).

§ 2 l. 11. **τοῦ πρώτου ἁλόντος**—'that which was first taken,' *πρώτου* being predicate in spite of its order. Cf. c. 13, 2.

14. **στρατόπεδον**—'here means the space between the A. walls on the other side of the harbour.' Freeman.

ἐξεκομίζοντο—'were getting away.'

19. **ἡλίσκετο . . . ἐτύγχανον**—the two *imperfects* mark the events as simultaneous. This would not be so with *ἐπειδὴ* if aor. were used. See note on c. 3, 3.

20. **οἱ ἐξ αὐτῶν φεύγοντες**—cf. Andoc. *οἱ ἐκ τῆς ἀγορᾶς ἔφευγον*. Attraction of the preposition is very rare in Latin; *e.g.* Cic. *ad Fam.* VII. 1 ex illo cubiculo, ex quo . . . tempora consumpseris, for *in* illo . . .

21. **παρέπλευσαν**—'sailed past,' and so across the harbour.

§ 3 l. 23. **ναυμαχοῦσαι**—this order of the attributive partic. is only possible when the noun has other attributes besides the partic.; here *πρὸ τοῦ σ.*

25. **περὶ ἀλλήλας**—prepositions with *ἑαυτοὺς, σφᾶς αὐτοὺς, ἀλλήλους* are used to express reciprocity unless there is a compound of *διὰ* available.

παρέδοσαν—'gave away.'

26. **καὶ ὑφ' ὧν**—for *καὶ ἐκείνας ὑφ' ὧν*. The antecedent can always be omitted, but the rel., unless it be either in the nom. or else governed by a prep., is regularly attracted. Thus in II. 61 for *ἐγκαρτερεῖν ἃ ἔγνωτε* we should prob. read *ἐ. οἷς ἔγνωτε.*

§ 4 l. 29. **πλὴν ὅσον**—sc. *τῶν ἀνθρώπων ἦν*, a part of *εἰμι* being constantly omitted after *ὅσος*.

33. **νησιδίῳ**—'the ceremony was gone through on one of the small islets off Plemmyriôn; but it was the last act of the invaders on that side of the Syr. harbour.' Freeman.

34. **στρατόπεδον**—as l. 14 above.

§ 1 l. 2. **οὕτως ἐπεπράγεσαν**—used of a bad result, as in **24**
II. 4.

3. **τροπαῖα ἔστησαν αὐτῶν**—the regular construction.

7. **ἐπισκευάσαντες**—see on c. 1, 1.

§ 2 l. 8. **ἐν τῶν τειχῶν τῇ ἁλώσει** — Classen notes that Herod. and Thuc. are fond of inserting the gen. between a prep. and its case.

10. **χρήματα**—'*bona*, non pecuniae.' Haacke.

12. **πολλὰ μὲν . . . πολλὰ δὲ**—Thuc. does not use this *anaphora* so elaborately as most writers. The instances in him are simple, like *εἰ μὲν . . . εἰ δέ, ἅμα μὲν . . . ἅμα δέ.* For *πολλαὶ μὲν . . . πολλαὶ δέ* cf. VI. 20, 4. Eur. *Rhes.* 311 has a fourfold *anaphora* with *πολύς*.

ἐμπόρων—some from Greece, some from Sicily.

15. **ἐγκατελήφθη**—similar compounds in Thuc. are *ἐγκατα-λείπω, ἐγκαθέζομαι, ἐγκαθίστημι, ἐγκαθορμίζομαι, ἐγκατοικοδομεῖν, ἐγκατασκήπτειν.*

§ 3 l. 19. **οἱ ἔσπλοι**—because the S. now commanded the mouth of the harbour.

22. **διὰ μάχης . . . ἐγίγνοντο**—cf. *διὰ μάχης ἰέναι* II. 11; Eur. *Helen.* 978. See also on c. 8, 3. (See Wecklein on Aesch. *P. V.* 121.)

23. **ἔς τε**—the *τε* is not correlative with either of the preceding negs., but simply joins the sentences, this being a use of *τε* that gradually fell out of Attic prose.

§ 1 l. 5. **οἵπερ . . . φράσουσιν**—purpose. **25**

6. **ἐν ἐλπίσιν εἰσὶ**—cf. below § 6, and *ἐν ἐλπίδι* c. 46. The opposite is *ἐν ἀθυμίᾳ* or *ἀπορίᾳ εἶναι.*

§ 2 l. 10. **τῶν τε π. ἐπιτυχοῦσαι**—Thuc. uses the dat. also with *ἐπιτυγχάνω.*

12. **Καυλωνιάτιδι**—'neighbourhood of Caulonia' in Bruttii. The whole of this region was *πολύδενδρος*, and contained *ξύλα ἄφθονα*, VI. 90. Pythagoras lived there when driven from Croton.

§ 4 l. 18. **φυλάξαντες**—for this sense, cf. c. 83 *τῆς νυκτὸς φ. τὸ ἡσυχάζον.*

19. **Μεγάροις**—Hyblaean M.: it was the fourth site on which settled the emigrants from Megara in Greece.

21. **ἀποφεύγουσιν**—sudden change of subj.; cf. on c. 4, 4.

§ 5 l. 3. **νεωσοίκων**—prob. built by Gelon, the second founder of Syracuse. See on c. 22, 1, l. 11. The piles had been driven in during the winter of 415.

§ 6 l. 29. **μυριοφόρον**—'of 10,000 talents' burden,' assuming with Arnold that a talent was the ordinary unit of weight: but the matter is not certain. Lobeck conj. *μυριαμφόρον*, but the form is well attested.

32. **ὤνευον**—'drew up with windlasses' (*ὄνοι*).

36. **ὁλκάδος**—*i.e.* the *ναῦς μυριοφόρος*. Notice again the attraction of *ἐκ*.

§ 7 l. 38. **τῆς σταυρώσεως ἡ κρύφιος**—'the hidden part of the stockade,' the adj. assimilated, as with *πολύς*, *ἡμισύς*, sometimes *ὅσος*.

ἦσαν . . . οὓς—see on c. 11, 2, l. 10.

40. **δεινὸν**—'dangerous.'

μὴ . . . περιβάλῃ—epexegetic of *προσπλεῦσαι*, and so depending on *δεινὸν ἦν*.

41. **περὶ ἕρμα**—cf. the fine lines of the Furies in Aesch. *Eum.* 554 *δι' αἰῶνος δὲ τὸν πρὶν ὄλβον ἕρματι προσβαλὼν δίκας ὤλετ' ἄκλαυστος.* Anacreon *ἀσήμων ὑπὲρ ἑρμάτων φορεῦμαι.*

§ 8 l. 44. **πολλὰ δὲ καὶ ἄλλα**—M. W. Humphreys examines this phrase in *Class. Rev.* v. 431, and concludes that *καὶ* is *not* needed in connecting *ἄλλος* with *πολύς*, and that when it is inserted, it means '*also*.' He shows that *ἄλλοι πολλοὶ* is very common and *πολλοὶ ἄλλοι* not rare.

οἷον εἰκὸς—note the phrase and cf. *εἰκότως*.

47. **πείραις**—'stratagems.' Bloomfield notes that *πεῖρα* implies trickery. Cf. Soph. *Aj.* 2 *πεῖράν τιν' ἐχθρῶν ἁρπάσαι.*

§ 9 l. 48. **πόλεις**—of their allies in Sicily.

πρέσβεις . . . Κορινθίων—not Syracusans, in order that greater credence might be given to the message (Haacke).

50. **ἀγγέλλοντας**—see on c. 3, 1.

52. **τῆς ναυμαχίας πέρι**—they would of course not send an embassy round to report the defeat (this would be *τὴν ναυμαχίαν*), but, as the news was sure to spread, to give explanations.

55. **δηλώσοντας**—the constr. changes from pres. to fut., as in II. 44 *οὐκ ὀλοφύρομαι μᾶλλον ἢ παραμυθήσομαι*; cf. Tac. *An.* I. 18 *interficietis quam desciscitis.*

57. **ἐπ' αὐτοὺς**—'against the A.'

60. **διαπεπολεμησόμενον**—the accus. abs. joined to gen. as in c. 15, 1, and Plato, *Rep.* p. 604 B *ὡς οὔτε δήλου ὄντος . . . οὔτε ἐς τὸ πρόσθεν οὐδὲν προβαῖνον.* Cf. Livy 23, 13 *debellatum fore* (fut. perf. infin. pass.), *si adniti voluissent.*

And this was the situation in Sicily.

61. **ἔπρασσον**—of negociation or diplomacy, as often.

§ **1** l. 1. **ξυνελέγη αὐτῷ**—continues from c. 20, 3. It is likely **26**
that the dat. in this construction is by origin a dat. of *possession*, like *ἐστί μοι*, just as much as the dat. of the 'agent' with perf. passives; since we find *occasionally* such a phrase as *τὰ πραχθέντ' αὐτῷ* for 'his acts' instead of *τὰ πεπραγμέν' αὐτῷ*. So we can trans. 'when *his* forces had mustered.'

5. **Χαρικλεῖ**—see c. 20.

§ **2** l. 10. **Ἐπιδαύρου**—cf. c. 18, 3. This descent on E. repeated and emphasized the A. action of the preceding year.

11. **τὰ καταντικρὺ**—'at a point on the Laconian coast opposite K., at a spot marked by the temple of Apollôn,' as Freeman says. Grote (see margin) wrongly says 'on the island.'

§ **3** l. 18. **ξυγκατέλαβε**—with Charicles.

§ **1** l. 1. **μαχαιροφόρων**—the wearing of dirks is a well-known **27**
custom of some of the Thracian tribes.

2. **τοῦ Διακοῦ**—the Dii were independent and lived mostly in the region of the Rhodope or Despoto mountains.

4. **οὓς ἔδει**—'should have,' according to arrangement. *M.T.* 415.

§ **2** l. 6. **ὕστερον**—'too late,' as in *ὕστερον παρεγένοντο, ἦλθον.*

7. **ὅθεν**—antecedent omitted, as in Demosth. 45, 81 *ἀνάγειν ὅθεν εἴληφας.* Andoc. 1, 64 *ἔλαβον ὅθεν ὁρμώμενοι ταῦτ' ἐποίουν.*

8. **ἔχειν**—'keep.'

τὸν ἐκ τῆς Δ. πόλεμον—'the incursions from D.'; not the same as *ὁ Δεκελεικὸς πόλεμος*, as ancient authors call the war from 413.

10. **δραχμὴν**—double the ordinary pay of a hoplite.

§ **3** l. 11. **ἐπειδὴ γὰρ**—'from the time that D. was occupied for the injury of the country, at first by the whole army, after being fortified by it during this summer, and afterwards by garrisons relieving one another at fixed intervals.' (This trans. takes *ὑπὸ πάσης τῆς σ.* both with *τειχισθεῖσα* and with *ἐπῳκεῖτο*, not, as is usually done, with *τειχισθεῖσα* only.)

13. **φρουραῖς**—replacing the gen. with *ὑπό*.

16. **ἔβλαπτε**—the subj. to be supplied is *ἡ Δ. τειχισθεῖσα.*

17. **ὀλέθρῳ**—a strong word, 'devastation,' like the *vastitas Italiae* which Hannibal saw in a vision. *ὄλεθρος* is not generally used with things; it is as though a pest were destroying their resources.

§ **4** l. 19. **βραχεῖαι**—the average duration of the previous invasions had only been about a month, *i.e.* as long as provisions held out.

23. **ὁτὲ μὲν . . . ὁτὲ δὲ**—does not occur elsewhere in good

Attic prose. Xen. *Hier.* 1, 5 has ἔστι μὲν ὅτε . . . ἔστι δ' ὅτε, and the edd. compare Plato, *Phaedo*, p. 59 A ὁτὲ μὲν . . . ἐνίοτε δὲ and *Theaet.* p. 207 D ὁτὲ μὲν . . . τοτὲ δέ.

πλειόνων ἐπιόντων—viz. arriving from the Peloponnese to overrun Attica. The Spartans expected the occupation of Decelea would at once cripple the A. in Sicily. It did not do so: therefore special efforts were from time to time made by sending extra troops. The A. had done much the same at the beginning of the war in the case of Potidaea.

24. **ἐξ ἀνάγκης**—'of necessity,' to provision the garrison.

τῆς ἴσης φρουρᾶς—'the normal garrison'; in ἴσης he is thinking of the successive garrisons.

27. **οὐκ ἐκ παρέργου**—*non obiter.* His father Archidamus had been accused of slackness in his conduct of the war.

§ 5 l. 29. **τῆς . . . χώρας . . . ἐστέρηντο**—στερεῖν is to withhold something forcibly or fraudulently from its owner; as Demosth. speaks of himself as ἐστερημένος τῶν πατρῴων by his guardians.

35. **ἐν γῇ ἀποκρότῳ**—with ἀπεχωλοῦντο; the two causes being expressed in different constructions, as often. Xen. in his treatise on riding refers to the roughness of the ground in parts of Attica, and gives advice to riders.

36. **ξυνεχῶς ταλαιπωροῦντες**—'by continual fatigue.'

28 § 1 l. 3. **Ὠρωποῦ**—at this time O. belonged to Athens. It fell into the hands of Boeotia in 412.

5. **πολυτελὴς**—the question of finance was now becoming serious. Want of money finally ruined A. in the war.

τῶν τε πάντων—'so all that the city needed had to be imported, and thus it ceased to be a city and became a fortress.'

§ 2 l. 8. **τῇ ἐπάλξει**—collective, as in II. 13. So Livy 23, 16, 8 uses *vallum ferre* for *vallos f.*

11. **ἐφ' ὅπλοις που**—'at camping-stations here and there.' ὅπλα are military posts *within* the city, as distinct from τὸ τεῖχος, which stands for the fortifications generally, being used collectively. (One must agree with Müller-Strübing that που is whimsical and poor. If it is genuine, Thuc. is at fault.)

§ 3 l. 16. **τό γ' ἄν**—the following clauses, (1) ἀποστῆναι, (2) ἀντιπολιορκεῖν, (3) ποιῆσαι, are in explanatory apposition to the preceding ἥν, which = φιλονικίαν. The ἄν belongs to all three clauses. Hence what would have seemed incredible is this: εἰ αὐτοὶ πολιορκοῖντο . . . , οὐδ' ἂν ὣς ἀποσταῖεν ἐκ Σ., ἀλλὰ . . . ἀντιπολιορκοῖεν ἄν, καὶ τοσοῦτον ἂν τὸν παράλογον ποιήσειαν κ.τ.λ. Hence, trans. literally, 'And yet (though they had two wars) their pertinacity was such that no man before it was experienced would have believed the account of it, that, even if they were themselves besieged by the P. by means of a

permanent occupation, they would not even so withdraw from S., but would in turn lay siege in the same manner to Syr. (a city which taken alone is as large as A.) and would astonish the Greeks with such a display of strength and audacity that, whereas at the beginning of the war the Greeks generally supposed that they would hold out perhaps for a year, perhaps for two years, possibly for three, but certainly not longer than three, if the P. should invade Attica, they on the contrary in the seventeenth year after the first invasion should actually go to S. . . . and voluntarily take on themselves another war.'

18. **μηδ' ὣς**—ὥς (=οὕτως) only appears in prose in *καὶ ὥς, οὐδ' ὥς, μηδ' ὥς*; occasionally before *οὖν*, as III. 37, 5.

20. **αὐτήν γε καθ' αὑτήν**—*i.e.* without reckoning Sparta at all; that is to say, Syr. would have been a big city for A. to besiege even if she were not herself in difficulties at the time. (Others think this means (*a*) without counting the Athenian empire, (*b*) without reckoning allies on either side.)

21. **τοσοῦτον**—answered by *ὅσον*.

22. **ὅσον**—when two things, persons, or sets of persons are compared by means of *τοσοῦτον . . . ὅσον*, there are often two clauses following the *ὅσον*: these two clauses are then themselves contrasted by *μὲν* and *δὲ*—here <*οἱ μὲν*> . . . *οἱ δὲ ἔτει*—and they describe the extent of the difference between the two things compared in the *τοσοῦτον* clause. (See Appendix II.) Here 'the A. astonished the Greek world so much that the Greek world thought they would hold out a year or two, whereas the A. after all these years undertook the Sicilian expedition.'

23. **<οἱ μὲν> . . . οἱ μὲν . . . οἱ δὲ . . . οἱ δὲ . . . γε . . . οἱ δὲ**—when these particles are thus repeated, it is usual to find the extremes contrasted; as here <*οἱ μὲν*> and the last *οἱ δέ*, *i.e.* the Greeks at large and Athens. The first <*οἱ μὲν*> is subdivided in the clauses that follow it.

24. **οἱ δὲ τριῶν γε ἐτῶν**—*δέ γε* or *δὲ . . . γε* caps a previous statement. *οὐδεὶς* is in limiting apposition to *οἱ δέ*, and *τριῶν ἐτῶν* is gen. of comparison.

27. **τὴν πρώτην ἐσβολὴν**—in June 431.

28. **ἦλθον**—Thuc. here proceeds as if he had said *τοσοῦτον τὸν παράλογον ἐποίησαν* instead of *τοσοῦτον τὸν π. ποιῆσαι ἂν*—shifting the point of view which was that of a person hearing of such vigour before he actually witnessed it.

τῷ πολέμῳ . . . τετρυχωμένοι—at the time of the expedition A. had been recovering for seven years; but Thuc. here thinks of the state of A. in 415 as contrasted with her state in 431.

§ 4 l. 31. **δι' ἃ**—the plur. because he sums up all the causes that led to their impoverisation, namely the losses of *individuals*

and the losses of the *treasury* resulting from the φιλονικία above described.

καὶ τότε—other causes of impoverisation are now added, namely those resulting from the fortification of Decelea. 'For these reasons and because of the serious damage which was being then caused by D. and the other expenses that fell heavily on them.'

32. **ὑπὸ τῆς Δ. . . . βλαπτούσης**—this construction, in which the partic. has the force of a verbal subst., is less common in Gk. than in Latin (*ante urbem conditam*). It seems that it is not used unless the noun and prep. would make sense *without the partic.;* the only exception being ἅμα with expressions of time. Cf. c. 42, 2 διὰ τὴν Δεκέλειαν τειχιζομένην; II. 49 μετὰ ταῦτα λωφήσαντα. It is oftenest found with ἅμα, μετὰ with accus., and ἐπὶ with gen., as Herod. I. 15 ἐπὶ τούτου τυραννεύοντος. (See Gildersleeve in *A. J. P.* July '92.)

33. **τῶν . . . προσπιπτόντων**—gen. abs., the two causes being again differently expressed.

34. **ἀδύνατοι . . . τοῖς χρήμασι**—on the analogy of δύνατος and δύναμαι with dat.

35. **τὴν εἰκοστὴν**—a tax of five per cent on all imports and exports within the A. empire. Probably this system lasted, with the exception of Chalcedon (? others), to the end of the war. εἰκοστολόγοι were appointed to collect it in the different ports, and, according to Aristophanes, they sometimes carried on smuggling on their own account; and Aegina seems to have become a sort of depot for contraband goods smuggled out of Attic territory to the Peloponnese. Aegina was a free port. (Cf. Gilbert, *Beiträge zur innern Geschichte Athens*, p. 286.) The establishment of the εἰκοστὴ is the beginning of important financial reforms.

40. **καὶ πρίν**—'as before.'

41. **πολλῷ μείζους . . . ὅσῳ καὶ μείζων**—a double compar. or superl. is the way to express *proportion*. Cf. I. 68 προσήκει ἡμᾶς οὐχ ἥκιστα εἰπεῖν, ὅσῳ καὶ μέγιστα ἐγκλήματα ἔχομεν; c. 41, 3.

29 § 1 l. 1. **τῷ Δ. ὑστερήσαντας**—'who came too late for D. to use them.'

5. **Διειτρέφει**—Pausanias I. 23 describes a statue at Athens of D. pierced with arrows, presumably in the act of regaining his ship (see c. 30, 1) after the barbarous slaughter of the children of Mycalessus. The inscribed base of this statue is extant.

6. **εἰπόντες . . . βλάψαι**—λέγω is constructed with accus. and infin. regularly (*a*) when it = κελεύω, as here: (*b*) when used in the sense of *ferunt, fertur.* It is then oftener in the

pass., but the *act.* is found so. When Thuc. wants to imply that a statement is false, he says λέγεται ὡς. Instances of λέγω with accus. and infin. in the sense of φημί are not common.

§ 2 l. 11. **Χαλκίδος** — after ravaging the country round Tanagra, they had crossed to Euboea.

ἀφ' ἑσπέρας—cf. ἀπὸ πρώτου ὕπνου c. 43, 2.

13. **Μυκαλησσόν**—the destruction of this town, so ancient that its foundation was said to be contemporary with Cadmus, was in every way disgraceful and revolting. Pausanias says the place was in ruins in his day, and there are still considerable remains both of the acropolis and of the lower town.

§ 3 l. 14. **Ἑρμαίῳ**—'shrine of H.' on the road from the coast to Thebes.

18. **ἀπροσδοκήτοις** = οὐ προσδεχομένοις, active. Many adj. have both an act. and pass. meaning, *e.g.* φοβερός, ἀδεής, προστρόπαιος, and so in Lat. *formidolosus*, etc. Sallust, *Cat.* 39, 2. Cf. on c. 42, 3, line 24. τοσοῦτο v.: at so great a dista[nce]

21. **ἔστιν ᾗ . . . τοῦ δὲ**—cf. c. 2, 4.

βραχέος ᾠκοδομημένου—cf. II. 34, 8 βῆμα ὑψηλὸν πεποιημένον.

§ 4 l. 26. **τοὺς ἀνθρώπους**—Pausanias says that a man would have searched in vain in his day for descendants of the inhabitants of Mycalessus.

28. **πάντας . . . ὅτῳ** — like ἕκαστος, οὐδείς, πᾶς τις, τις referring to a plur.

32. **ὁμοῖα**—for ὁμοίως, as several times in Herod., but in no other Attic prose author. Thuc. also has ἴσα for ἴσως.

33. **τοῖς μάλιστα**—sc. φονικοῖς. This idiom is found also in Herod. and in late writers. Josephus speaks of a man called by the Jews Θρᾳκίδαν διὰ τὴν τῆς ὠμότητος ὑπερβολήν.

ἐν ᾧ ἂν — 'whenever,' ἐν ᾧ describing all the attendant circumstances.

θαρσήσῃ—ingressive

§ 5 l. 35. **ἰδέα πᾶσα**—Thuc. is fond of this expression.

37. **καὶ ἄρτι ἔτυχον**—notice that the rel. is dropped in the second clause, as very often. Generally, however, a demonstrative is added instead, as in II. 4 ὃ ἦν τοῦ τείχους καὶ αἱ θύραι ἔτυχον ἀνεῳγμέναι αὐτοῦ. Cf. Hooker in the *Eccles. Pol.* 'Whom although to know be life, and joy to make mention of His name.' Also 'Whose fan is in His hand and He will throughly purge His floor.' Livy, 23, 8 *Cum quo . . . steterat, nec eum . . . patria majestas sententia depulerat.*

37-8. **ἔτυχον . . . ἐσεληλυθότες**—the perf. is necessary to make the partic. precede ἔτυχον (ἔλαθον ἔφθασα) in time; as in II. 4 ἔτυχον . . . ἀνεῳγμέναι.

38. **κατέκοψαν πάντας**—Freeman well says that this 'deed

of blood outdid all crimes of Greek against Greek, and sent a shudder through all Hellas.' But, after all, Napoleon III. got the throne of France by acts as infamous.

ξυμφορὰ . . . αὕτη—'this was a calamity to the whole city unparalleled in severity, and fell upon it with singular suddenness and horror.' Each of the expressions appended to *ξυμφορὰ* adds a new point: (*a*) it was universal—*πάσῃ*, (*b*) it was greater than others—*οὐδεμιᾶς ἥσσων*, (*c*) it was quite sudden and very horrible.

39. **οὐδεμιᾶς ἥσσων**—*i.e.* 'greater than any,' as in Aesch. *P. V.* 1013 (*αὐθαδία*) *αὐτὴ καθ' αὑτὴν οὐδενὸς μεῖζον σθένει* = 'less than anything.' Demosth. 1, 27 *ἡ τῶν πραγμάτων αἰσχύνη οὐδεμιᾶς ἐλάττων ζημίας τοῖς γε σώφροσι.* Cf. cc. 71 and 85. Note that *ἥσσων ἢ μηδὲν* would mean 'less than (the abstract idea of) nothing.'

μᾶλλον ἑτέρας—a common idiom in place of a superlative.

30 § 1 l. 3. **προκεχωρηκότας**—on the return march to the coast.

5. **ἀφείλοντο . . . καταδιώκουσιν**—see on c. 3, 4.

§ 2 l. 8. **ἐν τῇ ἐσβάσει τοὺς πλείστους**—it appears below that, out of 1200, the number of those killed was 250. Hence the sense 'most of those who were killed fell whilst embarking.'

10. **ἔξω τοξεύματος**—'out of range,' Xen. *Cyr.* I. 4, 23, like *ἔξω βελῶν*. Eur. *Orest.* 1531 *εἴσω ξίφους*. Livy, 22, 15, 8 *priusquam ad conjectum teli veniret.*

11. **ἐπεὶ ἔν γε τῇ ἄλλῃ**—'whereas elsewhere in the retreat they ran forward from the line and (closed in together) and protected themselves with skill after the fashion of their country against the Th. cavalry . . ., and so only a few of them fell during this.'

16. **ἐν τούτῳ**—neut., like *ἐν ᾧ* c. 29, 4.

18. **τῶν Θρᾳκῶν**—depends on *πεντήκοντα καὶ δ.*

19. **ἀπὸ**—cf. c. 87, 6 *ὀλίγοι ἀπὸ πολλῶν.*

22. **βοιωταρχῶν**—Thebes elected two of the eleven chiefs of the Boeotian confederacy.

26. **ὡς ἐπὶ μεγέθει**—*pro civitatis magnitudine,* Portus: but it is uncertain whether *τῆς πόλεως* or *τοῦ πάθους* should be supplied. See Classen on c. 113, 4.

27. **ὀλοφύρασθαι ἀξίῳ**—in Lat. with *dignus, aptus,* the infin. is used only in poetry and Silver prose. Also the pass. infin. is used, while in Gk. the act. or mid. is regular.

31 § 1 l. 1. **τότε**—refers to c. 26, 3.

2. **ἐκ τῆς Λακωνικῆς**—the prep. is attracted to *ἀποπλέων.*

3. **Φειᾷ**—now Katakolo, the landing-place for visitors to Olympia.

6. **ἔπλεον**—'proceeded on the voyage.'

§ 2 l. 8. **Ζάκυνθον καὶ Κ.** — the policy and interests of

Zacynthus coincided with those of Corcyra. In 430 Sparta made an effort to obtain Z., but failed. Cephallenia, after remaining for a time neutral, joined Athens in the autumn of 431. Pericles had seen that the possession of the islands which lay on the road to Sicily was of extreme importance, and already in 433 he began to form alliances with them. This was not with a view to invading Sicily, but to prevent Sparta from obtaining help from Syracuse, her ally, and from controlling the route to Sicily.

9. **τῶν Μεσσηνίων**—sc. *ὁπλίτας.*

11. **Ἀκαρνανίας**—all Acarnania, except Oeniadae, had made an alliance with Athens in the autumn of 430, and Demosthenes himself had taken Oeniadae into the alliance in 424.

12. **Ἀλύζειαν**—near the coast of Acarnania. Here Timotheus, son of Conon, set up his trophy in 375 during his successful voyage to restore Athenian supremacy in the north-west.

Ἀνακτόριον—had been an ally of Sparta; but it was seized by the Athenians at Naupactus and the Acarnanians in 425. Hence *αὐτοὶ = οἱ Ἀθηναῖοι.*

§ **3** l. 14. **περὶ ταῦτα**—'occupied in this.' *περὶ* is much commoner in this sense than *ἀμφί*, which prep. occurs only twice in Thuc. and not at all in the Orators.

15. **τότε**—see c. 16, 2. *τότε* is often used in referring back to what has been already mentioned. Cf. c. 31, 1; 81, 2.

18. **κατὰ πλοῦν**—cf. *καθ' ὁδόν, κατὰ τὴν πορείαν, κατὰ τὴν στρατηγίαν.* that he had heard that P. was captain

§ **4** l. 21. **Κόνων**—the admiral and statesman who opposed Thrasybulus at the end of the war. After Aegospotami he lived in exile in Cyprus. In 394 he won the battle of Cnidus after which he rebuilt the walls of Athens. He was probably sent to Naupactus in 414.

24. **κατοκνοῦσι**—the MSS. *καταλύουσι* is not appropriate, because there could be no question of bringing the war to an end, since the fortification of Decelea. (Classen's explanation is that war was not yet declared between Athens and the Peloponnesians. But, if not, between whom is *ὁ πόλεμος*? It certainly had not been declared between the Corinthian ships and the A. squadron.)

25. **πέμπειν**—the request points to the decline of Athenian naval supremacy.

ὡς . . . οὔσας—'even the partic. of *personal* verbs sometimes stand with their nouns in the accus. abs. . . if they are preceded by *ὡς* or *ὥσπερ.*' *M. T.* 853.

26. **δυοῖν δεούσας εἴκοσι** — the number of A. ships at Naupactus was generally twenty.

§ **5** l. 31. **τῆς στρατιᾶς τὸν ξ.**—cf. c. 24, 2. *περὶ* governs *τὸν ξ.*

36. **ἀποτραπόμενος**—'turning back' from his homeward voyage. Fr. Müller renders 'after his return from Sicily.'

ὥσπερ καὶ ᾑρέθη—not as *στρατηγός*, which office he had held since Hecatombaeon 414, while the *election* was probably early in 414, but as colleague, *ξυνάρχων*, of Demosth. in this expedition. ἀκοντισταί - spearmen

32 § 1 l. 1. **οἱ δὲ . . . πρέσβεις**—the subj. is again placed first for emphasis, in spite of *ὁ Νικίας* below. Cf. III. 4, 1. It is not common.

τότε—as in c. 31, 3. - on the occasion mentioned

μετὰ τὴν τοῦ Π. ἅλωσιν—why would not *μετὰ Πλημμύριον ᾑρημένον* do? See on c. 28, 4, l. 32.

3. **οἰχόμενοι**—attributive, though not under the art.

6. **τοὺς τὴν δ. ἔχοντας**—'who commanded the route.'

8. **Κεντόριπας**—Centuripa, now Centorbi, a very ancient Sicel town S.W. of Etna, of which it commands a splendid view.

'Αλικυαίους—the only Alicyae known in Sicily is in the N.W. and cannot be meant here.

9. **διαφρήσωσι**—a rare word, but well attested by the explanations given of it by ancient grammarians.

11. **πειράσειν**—see on c. 12, 2. In Attic *πειρῶμαι*=*conari*, and only Herod. and Thuc. among prose authors use the act.= *conari*.

12. **'Ακραγαντῖνοι**—the great Sicel leader Ducetius had attacked Acragas, which sought aid from Syr. 451. But Ducetius defeated the two. Then he was defeated by Syr., and sent to live at Corinth. He was allowed to return in 446, to the disgust of Acragas, which now retained its jealousy of Syr.

§ 2 l. 16. **ἀφυλάκτοις τε καὶ ἐξαίφνης**—the circumstances are differently expressed, as in c. 18, 1. Cf. Tacitus *An.* 1, 23 *fletu et pectus atque os manibus verberans.*

33 § 1 l. 1. **Καμαριναῖοι**—C. had previously been neutral. Its relations with Syr. had not been satisfactory. Originally an outpost of Syr., it had revolted from its mother-city and had been destroyed circ. 550. Subsequently it became part of Gela. In 484 Gelon transferred its population to Syr.; and in 461 it was re-colonised by Gela.

6. **Γελῷοι**—they had previously promised to send *στρατιὰν οὐ πολλήν* c. 1, 4. In 498 Hippocrates, tyrant of Gela, defeated the Syr.: his successor Gelon transferred his seat to Syr.

8. **σχεδόν τι**—'almost,' since some towns still remained faithful to A.: see c. 57, 11.

§ 2 l. 9. **οὐδὲ μεθ' ἑτέρων**—regular phrase for 'neutral.' =

10. **οἱ δ' ἄλλοι**—this resumes the subject *πᾶσα ἡ Σικελία*

μετ' οὐδ' ἑτέρων

after the parenthesis. Cf. Andoc. I. 78, in the psephism of Patroclides, *ὅσα ὀνόματα τῶν τετρακοσίων τινὸς ἐγγέγραπται . . . πλὴν ὁπόσα ἐν στήλαις γέγραπται . . . τὰ δὲ ἄλλα πάντα ἐξαλεῖψαι.*

§ 3 l. 14. **ἐπέσχον τὸ . . . ἐπιχειρεῖν**—'refrained from attacking.' (Some edd. wrongly compare II. 81, 4 *οὔτ' ἐπέσχον τὸ στρατόπεδον καταλαβεῖν*, where if the text is sound the sense must be 'did not intend to occupy the camp,' *not* 'did not refrain from occupying a camp.')

19. **τὸν Ἰόνιον**—sc. *κόλπον.*

§ 4 l. 21. **Χοιράδας**—two islands off Tarentum.

23. **Μεσσαπίου**—one of the three divisions of Iapygia, Messapia, extended from Tarentum to Brundisium.

25. **Ἄρτᾳ**—he seems to have been a man of note in his day; for Athenaeus refers to him as *μέγας καὶ λαμπρός.*

δυνάστης—suggested a foreign, un-Greek form of government. Hence the bad sense of *δυναστεία*, which is used, for instance, of the Thirty.

27. **Μεταπόντιον**—there are ruins of a temple on the site. The Romans destroyed it for having sided with Hannibal. Pausanias saw a theatre and walls standing. Pythagoras died there.

§ 5 l. 30. **ἀναλαβόντες ταῦτα**—'taking these with them'; the neut. is used as in c. 14, 2.

31. **Θουρίαν**—on the site of Sybaris. In 193 B.C. it became a Latin Colony—called Copia—after the great extension of the *ager Romanus* in Bruttii. Thurii was colonised by Athens in 443. Herodotus was among the colonists.

34. **εἴ τις ὑπελέλειπτο**—best taken with *ἀθροίσαντες.*

36. **ἐν τούτῳ τύχης**—the expulsion of the anti-Athenian party would make an offensive and defensive alliance possible.

§ 1 l. 3. **τῶν ὁλκάδων**—depends on *κομιδῆς.* **34**

6. **ὡς ἐπὶ ναυμαχίᾳ**—Thuc. uses also *ὡς ἐπὶ ναυμαχίαν.* Similarly *ἐπὶ* is used with either the gen. or dat. of place in the same phrases.

7. **ἔτι**—of additional ships.

8. **ἐλάσσους . . . τῶν Ἀττικῶν νεῶν**—this might have been *ἐ. τῶν Ἀθηναίων, i.e. ἢ τοῖς Ἀθηναίοις.* Cf. VIII. 53 *ναῦς οὐκ ἐλάσσους σφῶν ἔχουσι.*

9. **κατα Ἐρινεὸν**—east of Rhium, which, with Antirrhium on the opposite coast, commanded the entrance to the Gulf. Had the Corinthians been superior in numbers, they would have lain off Rhium, S.W. of Naupactus, and have tried to shut in the A.

§ 2 l. 10. **καὶ αὐτοῖς**—the dative is put early to contrast it with *οἱ δ' Ἀθηναῖοι* below.

14. **αὐτόθεν**—from Achaea, which had originally been neutral, but in 417 joined Sparta.

ἀνεχούσαις—see L. and S., B.; cf. Herod. VII. 123 *πάσης τῆς Παλλήνης ἀνέχει μάλιστα.* The meaning is common in Pausanias.

16. **Πολυάνθης**—prob. the same as the P. to whom, according to Xenophon, Tithraustes sent a bribe in order to bring about a war against Sparta.

§ 3 l. 17. **τριάκοντα . . . καὶ τρισίν**—in c. 31, 4 the number is given as eighteen. Demosth. had added ten; and the rest must have come with Diphilus.

§ 5 l. 25. **ἁπλῶς**—with *κατέδυ*, 'absolutely.' (Holden takes this with *οὐδεμία*, but there is no reason for emphasising this.)

ἑπτὰ δέ τινες—the *τινες* shows he was not certain of the exact number.

26. **ἐμβαλλόμεναι**—technically the *ἐμβολή* was a charge broadside with the *ἔμβολον*; *προσβολή* a charge prow to prow.

29. **ἐπωτίδας**—*τὰ ἑκατέρωθεν πρῴρας ἐξέχοντα ξύλα*, Schol. The anchors hung from them.

§ 6 l. 30. **ἀντίπαλα**—internal accus., defining the verb. Hence = *ἀντίπαλον ναυμαχίαν.* The plur. presents the details.

ὡς—the only case in which Thuc. uses *ὡς* for *ὥστε.* The use is common in Aeschylus, Sophocles, Herod., Xen.

31. **αὐτοὺς ἑκατέρους**—the nom. would be more regular; but the subjects are not really identical, since the infin. clause is meant to be *general.* It appears from what follows that the A. did not finally consider themselves victors.

33. **αὐτῶν** = *τῶν ναυαγίων.* For the two gens. cf. I. 25 *κατὰ τὴν Φαιάκων προενοίκησιν τῆς Κερκύρας.* See Classen on III. 116, 6.

34. **οὐκέτι**—note (1) the adv. qualifying the noun: it is common with the neg., and verbal nouns often take the construction of the verb, as II. 65 *ὑπὸ τοῦ πρώτου ἀνδρὸς ἀρχή*: (2) the use of *οὐκέτι*, denoting a change of purpose or a disappointment of expectation.

§ 7 l. 43. **οἱ ἕτεροι**—sc. *ἐνόμισαν.*

44. **οἵ τε . . . οἵ τ'**—the double *τε* shows that the two clauses are exactly parallel. Thuc. is fond of this *τε . . . τε* joining two concurrent acts.

45. **κρατεῖν εἰ μὴ κ.τ.λ.**—this is not a mere subtlety. The naval superiority of the A., esp. at Naupactus, had been so repeatedly acknowledged that the Cor. rightly considered that not to be beaten constituted a victory.

47. **ὅτι οὐ π. ἐνίκων**—the indic. shows that Thuc. states this as a fact: *νικῷεν* would mean that the A. reflected *οὐ νικῶμεν.*

35 § 1 l. 2. **παρεσκευάσθησαν**—'had been induced.' This is

undoubtedly the meaning, and it is common in the Orators, though there it generally implies underhand dealing. *E.g.* Demosth. 20, 145 *πεισθεὶς ὑπὸ σοῦ διεγράψατο ἢ καὶ ὅλως ὑπὸ σοῦ παρεσκευάσθη;* and *παρασκευὴ* constantly has a bad sense.

6. **τὸν πεζὸν**—for *τὸν π. στρατόν.* The ellipse of a masc. non-personal noun is rare. This one is found only in Herod. and Thuc.

8. **τῷ Σ. ποταμῷ**—it gave its name to the ancient Sybaris, on the site of which Thurii now stood. Cf. the Gelas and Gela. The art. is usual when *ποταμὸς* is inserted with names of rivers. It is, however, often omitted by Herod. and now and then by Thuc.

§ **2** l. 11. **οὐκ ἂν . . . βουλομένοις εἶναι**—the same idiom is found in Lat. with *volenti esse.* The only instance of any other verb than *volo* is in Tac. *An.* I. 59 *ut quibusque bellum invitis aut cupientibus erat.* wouldn't consent.

12. **εἶναι**—rare use of infin. after *λέγω* in *O.O.*: even here *εἶπον* implies a formal notice, as also in II. 13 *λέγων τὴν ἰσχὺν αὐτοῖς ἀπὸ τούτων εἶναι.* But the infin. is occasionally used loosely with *λέγω.*

ἐπικαταβάντες . . . πρὸς τὴν θάλασσαν—the object of partic. and verb is, as usual, accommodated to the partic.

17. **Λοκρῶν**—they had refused to receive the A. from the first.

Πέτραν = Leucopetra. ἐν τούτῳ = meanwhile.

§ **1** l. 2. **αὖθις**—referring to the previous sea-fight. **36**

3. **ἄλλῃ**—'as well,' cf. c. 4, 3.

4. **παρασκευῇ**—'force.'

τοῦ πεζοῦ—what is called the gen. of material. Rutherford *Syn.* § 106.

5. **πρὶν ἐλθεῖν**—depends on *φθάσαι.* *πρὶν* regularly takes *aor.* infin. unless *continuance* or *attempt* is implied.

6. **ξυνέλεγον**—equivalent to pluperf. in a rel. clause. It is like the historic pres. for aor. had been collecting.

§ **2** l. 8. **ὡς**—'in such a manner as would give them the advantage according to what they had learned from the former battle.'

8-9. **τι πλέον . . . σχήσοντες**—cf. *πλέον τί ἐστι* with dat., and *πλέον τι ποιεῖν.* Cf. on § 5, l. 36.

9. **ἐνεῖδον** = 'to learn by experience' in action.

10. **ξυντεμόντες ἐς ἔλασσον**—'shortening.'

13. **ἀντήριδας ἀπ' αὐτῶν**—stays of timber which extended from the cat-heads through the sides of the ship, and projected nine feet both ways, inside and outside.

14. **τοῖχος**—wall of a building: *τεῖχος* wall of a town. For a similar distinction cf. *τέμαχος* slice of fish: *τόμος* slice of meat.

16. **πρῴραθεν**—with *ἐπισκευασάμενοι*, 'strengthening them at the prow.'

§ 3 l. 19. **διὰ τὸ μὴ**—'because they rowed round and struck the enemy broadside, and did not meet him prow to prow.'

22. **οὐκ ἐν πολλῷ**—for *ἐν οὐ πολλῷ*: cf. II. 102, and *μὴ ἐπ' ἀγαθῷ* II. 17, 2.

23. **πρὸς ἑαυτῶν**—so *πρὸς τῶν πολεμίων* c. 49, 2. Not a common use.

26. **πρὸς κοῖλα**—sc. *τὰ ἔμβολα*.

§ 4 l. 28. **σφῶν**—with *περίπλουν οὔτε δ*. For the order cf. II. 5, 5 *σφῶν πειραθέντες καταλαβεῖν τὴν πόλιν*. It is put in contrast with *'Αθηναίοις*.

29. **περίπλουν**—the manœuvre of rowing round and 'boring' the enemy's vessels into a small space, so as to throw them into confusion.

διέκπλουν—the manœuvre of 'rowing through the intervals of the adversary's line, and thus getting in their rear, . . . and before the ship of the adversary could change its position, of striking it either in the stern, or in some weak part.' Grote. It is first heard of in Herod. VI. 12.

ᾧπερ τῆς τέχνης—'which were the very manœuvres on which they depended most.'

30. **αὐτοὶ γὰρ κ.τ.λ.**—'for they themselves as far as possible would not, on the one hand, give them a chance of breaking their line, while the want of pace, on the other hand, would prevent them from boring them in.'

31. **τὸ μὲν . . . τὸ δὲ**—adverbial, as *τὰ μὲν . . . τὰ δέ*, *τοῦτο μὲν . . . τοῦτο δέ*.

οὐ δώσειν διέκπλουν—so II. 83, 5 *οὐ διδόντες διέκπλουν*.

33. **κωλύσειν ὥστε**—in Thuc. verbs of advising, preventing, and agreeing—as *πείθειν*, *εἴργειν*, *ξυμβαίνειν*—most commonly take *ὥστε* among verbs that can take the simple infin.

§ 5 l. 34. **τῇ τε πρότερον**—'they would purposely employ the system of charging prow to prow, which was before considered want of skill in their pilots.' *τὸ ἀντίπρῳρον ξυγκροῦσαι* is put as the supposed definition of *ἀμαθία τῶν κυβερνητῶν*, and the form of the sentence is an example of the effect which Thuc. produces by emphasising single words—here *ἀμαθίᾳ*. Thuc. much prefers giving *definitions* to giving *examples*; whereas in later oratory examples, *παραδείγματα*, are commoner. For the *example*, cf. II. 42, 2, *δοκεῖ δέ μοι δηλοῦν ἀνδρὸς ἀρετὴν* ('virtue in a man,' as *ἀμαθίᾳ κυβερνητοῦ* here) . . . *ἡ νῦν τῶνδε καταστροφή*.

35. **ἀντίπρῳρον**—agreeing with the indef. subject of *ξυγκροῦσαι*.

ξυγκροῦσαι—probably trans., as elsewhere in classical Greek. It is easy to supply *τὴν ναῦν*.

36. **πλεῖστον . . . σχήσειν**—as there is no other case of the superl. with *ἔχειν*, Krüger wishes to read *πλέον* for *πλεῖστον*, Stahl *περισχήσειν* for *σχήσειν*. But *πλεῖστον σχήσειν* does not mean 'they would be very superior to,' but rather 'they would find very great (advantage).' The phrase may be compared with Aristoph. *Acharn.* 474 *ἐν ᾧπέρ ἐστι πάντα μοι τὰ πράγματα*. Thuc. rather affects *ἔχω* in place of *ἐστι*, as in II. 4 *ἐμπείρους ἔχοντες τοὺς διώκοντας* instead of *ἔμπειροι ἦσαν αὐτοῖς οἱ δ.*; and here the other construction immediately follows. So too the phrases *πλέον ἔχω* and *πλέον ἐστι* are the same. Aristoph. *Plut.* 531 *τί πλέον πλουτεῖν ἐστιν;*

37. **τὴν γὰρ ἀνάκρουσιν**—'for if driven back the A. would not be able to back in any direction except on to the shore, and that only through a short distance and to a small part, namely in the coast-line of their own camp.' *ἀνάκρουσις* means 'backing for a new attack.'

38. **ἐξωθουμένοις**—technical word for being thrust back or ashore in a sea fight, and driven back in a land battle.

39. **ταύτην**—sc. *τὴν γῆν*. Both the distance to the land and the stretch of coast in their power would be small.

§ 6 l. 41. **ξυμφερομένους . . . ἐς ὀλίγον**—'forced to meet in a small space.'

44. **ταράξεσθαι**—passive in sense, *ταραχθήσομαι* not being used until late Greek.

47. **περιπλεῦσαι δὲ**—'the enemy would not be able to sail round them into the open water, since they had power to charge from the open sea and to retire.'

48. **εὐρυχωρίαν**—outside the harbour, =*τὸ πέλαγος*.

49. **τὴν ἐπίπλευσιν . . . τε καὶ ἀνάκρουσιν**—first to charge, and then, when the enemy attempted to sail round them, to retire with the intention of charging again. The two words need not be part of the same movement, although the art. is not repeated.

51. **πολεμίου**—even if by quick sailing the A. had it in their power to sail round the Syr., yet they would be caught between the retiring Syr. and the hostile posts at the mouth.

52. **οὐ μεγάλου**—thus Plem. and Ortygia controlled the whole width of the mouth.

§ 1 l. 1. **πρὸς τὴν ἑαυτῶν ἐπιστήμην**—'in accordance with,' 37
according to the standard of 'their science and strength.' *πρός*=*pro*.

5. **ἐπεχείρουν**—'proceeded to attack.

§ 2 l. 6. **καὶ**—'accordingly.'

9. **καθ' ὅσον . . . αὐτοῦ**=*κατὰ τοσοῦτο αὐτοῦ ὅσον . . . ἑώρα*

'at that part which faced the city.' Gylippus would attack the inner side of the A. lines, the troops from the Olympieium the outer side. *ὁρᾶν πρὸς* = *spectare ad.* For *οἱ ἀπὸ τοῦ* 'O. see c. 4, 6.

11. **ἡ γυμνητεία** = *οἱ γυμνῆτες.* They were armed with swords. So Eur. *Androm.* 1119 uses *ἀτευχὴς* of one who has laid aside his weapons of defence, but retains his sword.

12. **προσῄει**—attracted into the number of *γυμνητεία.*

§ 3 l. 15. **οἰόμενοι**—the sentence would be more symmetrical with *ᾤοντο.*

18. **ἐπὶ τὰ τείχη**—'mounting on the walls.'

22. **ἱππέας**—Freeman remarks that it is strange that we hear nothing of the A. cavalry.

38 § 1 l. 1. **τῆς δὲ ἡμέρας**—'after testing each other for a great part of the day by advancing and retiring.' *προσπλέοντες καὶ ἀ.* gives the manner in which they tested each other.

3. **παραλαβεῖν**—'win.'

4. **εἰ μὴ . . . καταδύσαντες**—cf. Eur. *Med.* 369 *δοκεῖς γὰρ ἄν με τόνδε θωπεῦσαί ποτε | εἰ μή τι κερδαίνουσαν ἢ τεχνωμένην;* It is not necessary to supply *παρέλαβον.*

§ 2 l. 9. **ἀντίπαλα**—that the result of the fighting had been indecisive.

11. **ἐλπίζων**—'expecting.' N. did not desire a fresh engagement; but he knew that the slight success won by the Syr. would prompt them to renew the attack before the A. reinforcements should arrive. Freeman says that it was 'the obvious A. policy to avoid further action till those reinforcements came.'

12. **τριηράρχους**—Diodorus XIII. 10 says the trierarchs were eager for a fresh battle. Plutarch *Nic.* 20 says the new generals, Menander and Euthydemus, were eager to achieve distinction before Demosthenes should arrive.

14. **ἐπεπονήκει**—Pollux gives *κακοῦσθαι* as an equivalent.

15. **σταυρώματος**—this had been made in the spring of 414.

16. **λιμένος κλῃστοῦ**—such 'closed harbours' were common in Greece. Col. Leake *Top. of Athens* p. 311 says that 'the walls, being carried down to either side of the harbour's mouth, were prolonged from thence across the mouth upon shoals, or artificial moles, until a passage only was left in the middle for two or three triremes abreast between two towers, the opening of which might be further protected by a chain.' The three harbours of Piraeus—Cantharus, Munichia, Zea—were so closed in 429 B.C.

§ 3 l. 17. **διαλειπούσας**—the transports, two hundred feet apart, were so stationed as to guard the gaps in the *σταύρωμα.* See on c. 41, 1.

5. ἀντικαταστάντες = having taken their stan[d] again

20. **καθ' ἡσυχίαν**—'undisturbed,' the regular meaning of the phrase in Thuc. Cf. *κατὰ σκότον*=*clam*.

21. **παρασκευαζόμενοι . . . διετέλεσαν**—the only instance of *διατελῶ* with partic. in Thuc. *διατελῶ*, *τυγχάνω*, and *φαίνομαι* are often constructed with adjectives alone, as *ἀσφαλέστατος ἂν διατελοίη* I. 34, 2.

22. **μέχρι νυκτὸς**—the art. omitted as usual with words denoting time.

§ 1 l. 1. **τῆς . . . ὥρας πρῴτερον**—lit. 'earlier in point of time,' as in *τότε τοῦ χειμῶνος*. **39**

2. **ἐπιχειρήσει**—'mode of attack.'

8. **πρὶν δὴ**—introduces the decisive moment, as *δὴ* often does.

'Αρίστων . . . ἄριστος ὢν—a curious paronomasia. It is not probable that it is accidental, since Thuc. is clearly rather fond of this 'figure' (*σχῆμα λέξεως*), as may be seen from a few instances in this book: (1) c. 70, 8 *φεύγοντας φεύγουσιν* (this is *traductio*); (2) c. 85, 3 *οὐ πολὺ . . . πολύ*; (3) c. 55, 1 *μέγας . . μείζων*, and 68, 2 *ἐχθροὶ καὶ ἔχθιστοι*; (4) c. 70, 4 *ἐμβολαὶ . . προσβολαί*; (5) c. 81, 5 *ἀποκινδυνεύειν . . . ἀπονενοημένους*; (6) c. 21, 3 *τολμηροὺς . . . ἀντιτολμῶντας*, 42, 2 *παρατείχισμα . . . περιτείχισμα*, 69, 2 *ἐπιφανεῖς . . . ἀφανίζειν*; (7) below in 2, *αὖθις καὶ αὐθήμερον*. The present ex. may be compared with the frequent plays on names in the Tragedians, *e.g.* Pentheus and *πένθος* Eur. *Bac.* 367.

12. **τοὺς . . . ἐπιμελομένους**— *i.e.* the *ἀγορανόμοι*. Of Athens, Aristot. *Ath. Pol.* c. 51 says *κληροῦνται δὲ καὶ ἀγορανόμοι . . . τούτοις δὲ ὑπὸ τῶν νόμων προστέτακται τῶν ὠνίων ἐπιμελεῖσθαι πάντων*.

14. **τῶν πωλουμένων**—'provisions for sale.' Cf. Polyb. 1, 18 *παρείλετο τὰς ἀγορὰς καὶ τὴν τῶν ἀναγκαίων χορηγίαν*.

14-15. **παρὰ τὴν θάλασσαν μεταστῆσαι**—Bekker, Arnold, and edd. generally read *μεταναστήσαντας ἐπὶ τὴν θάλασσαν κομίσαι*, with B; some alter *μεταναστήσαντας* to *μεταστήσαντας*. Bloomfield rightly objects. *παρὰ* with accus., it is true, '*personam* indicat—non *rem*—ad quam aliquid movetur'; but *ἵστασθαι*, *τίθεσθαι*, *ἕζεσθαι* are certainly used with *παρά*, where previous motion is implied. May not the words mean 'to move and place on the shore'? transferring, bring thither.

18. **αὐτοῖς**—it hardly seems necessary to alter this to *αὐτοῦ* with the edd., following Portus. It may be ethic, applying to *πάντας*.

§ 1 l. 1. **καὶ οἱ μὲν**—the style here becomes animated, the quick succession of events being described in short co-ordinate sentences joined by *καί*. In II. 21, 3 there is a similar series with *τε*. **40**

14. ποτε = after a time.

§ 2 l. 9. **τὰ ἀμφὶ**—ἀμφὶ is not used freely by any prose author but Xen. It is not found in inscriptions, except in metre, and in Aristoph. only when he imitates tragedy. It is used twice by Thuc.

§ 3 l. 12. **διὰ πολλοῦ θορύβου** — adverbial phrase, as in Aristoph. *Vesp.* 929 *διὰ κενῆς* = *ἄλλως*.

§ 4 l. 15. **φυλασσόμενοι**—'watching each other.' This is of course not a pure reciprocal use of the middle; the sense of reciprocity comes from *ἀλλήλων*.

17. **διαμέλλοντας**—the change from dat. to accus. does not affect the sense.

κόπῳ ἁλίσκεσθαι—'seized,' or 'overcome with weariness.' So Aesch. *Eum.* 67 *ὕπνῳ ἁλίσκεσθαι*. Madvig's *ἀναλίσκεσθαι* is unnecessary.

19. **ἐκ παρακελεύσεως**—cf. II. 92, 1 *ἀπὸ ἑνὸς κελεύσματος ἐμβοήσαντες*.

§ 5 l. 21. **ἐμβόλων**—not from *ἐμβολή*.

23. **ἐπὶ πολὺ**—'far into the bows.'

24. **αὐτοῖς**—ethic, sc. *τοῖς Συρακοσίοις*.

26. **περιπλέοντες**—attributive.

27. **ταρσοὺς**—properly of the bones in a bird's wing; hence used of any similar series, as the banks of oars, as here. It is often so used by Polyb. and later authors. The word is frequently referred to by the Atticists.

29. **αὐτῶν**—*τῶν πλοίων*.

41 § 1 l. 3. **διὰ τῶν ὁλκάδων**—each of these vessels commanded one of the *ἔσπλοι* in the *σταύρωμα*, which, as we infer from c. 38, 2, were 200 feet apart. Many edd. ridiculously suppose that the 'dolphins' extended over a space of 200 feet, understanding *ἔσπλοι* to mean the spaces between the transports. But really they are the gaps left in the *σταύρωμα*, and they were only wide enough to admit a single vessel.

§ 2 l. 7. **δελφινοφόροι**—the 'dolphins' served the purpose of the chains by which *λιμένες κλῃστοὶ* were closed. The *κεραῖαι* are here beams, not yard-arms.

§ 3 l. 10. **αὐτῶν ἐγγὺς**—near the transports.

11. **αὐτοῖς** — this dat. is not used outside of naval and military expressions *except* with *αὐτός*.

§ 4 l. 15. **ἀμφοτέρων**—*i.e.* the action just ended and that of two days earlier.

16. **τὴν ἐλπίδα . . . ἰσχυρὰν εἶχον**—'felt confident.'

ταῖς μὲν ναυσὶ—strictly *τὸν δὲ πεζὸν* ought to follow.

19. **κατ' ἀμφότερα**—'every preparation was making for another and more decisive attack which should complete the defeat of the invaders by sea and land.' Freeman.

42 § 1 l. 1. **ἐν τούτῳ**—while the Syr. preparations were making.

3. **παραγίγνονται**—Plutarch, in a well-known passage, *Nic.* 21, describes the entrance of the new force into the harbour *θεατρικῶς καὶ πρὸς ἔκπληξιν πολεμίων.* It is impossible to say why the Syr. did not fight them at the harbour mouth. Perhaps some facts are omitted here.

4. **τρεῖς καὶ ἑβδομήκοντα μάλιστα**—the numbers previously given bring the total to seventy-three exactly; but it is unnecessary to omit *μάλιστα* with B, since Thuc. allows for any possible error in the previous data. Sixty-five sailed from Athens; fifteen from Corcyra; two from Metapontum; one with Eurymedon; total eighty-three; but ten had been given to Conon.

ξὺν ταῖς ξενικαῖς—'including,' the regular Attic meaning, except only in the old phrase *σὺν* (*τοῖς*) *θεοῖς.* *σὺν* is *very* rare with persons and never implies a willing connection, in Attic prose after Thuc.; he has *ξὺν* fairly often with persons, and in cases implying will, viz. c. 57; II. 58; III. 90. The latter use is common in tragedy and Xen. In ordinary Attic *σὺν* is the word for adding together the items of a sum total. *ξὺν* (*τοῖς*) *ὅπλοις* seems to be an old military phrase.

8. **Ἕλληνας.** Ἕλλην can only be used as an adj. with *persons.* 10. παρασκευη = Equipment.

§ 2 l. 13. **εἰ πέρας μηδὲν ἔσται**—'if there is to be no end.' Cf. Eur. *Med.* 931 *εἰσῆλθέ μ' οἶκτος εἰ γενήσεται.*

τοῦ ἀπαλλαγῆναι—defines *πέρας*, an end *consisting in* deliverance, as in Pindar *Pyth.* IX. *τερπνὰν γάμου κραίνειν τελευτάν*, and in the Homeric *τέλος θανάτοιο, γάμοιο.*

14. **ὁρῶντες**—anacoluthon, as though the preceding clause had been *οἱ Σ. κατεπλάγησαν.* Cf. II. 53 *νόμος οὐδεὶς ἀπεῖργε, τὸ μὲν κρίνοντες*, for *ὑπ' οὐδενὸς νόμου ἀπειργοντο.* Such a slight irregularity is not uncommon in tragedy, as Eur. *Hec.* 971 *αἰδώς μ' ἔχει . . . τυγχάνουσα.* Plato *Phaedo* p. 81 A *ὑπάρχει αὐτῇ εὐδαίμονι εἶναι . . . διάγουσα.*

14-5. **διὰ τὴν Δ. τειχιζομένην**—see on c. 28, 4, l. 32.

16. **ἴσον καὶ παραπλήσιον**—cf. c. 78 *τοιαῦτά τε καὶ παραπλήσια.* 1st. refers to size. 2nd. to equipment.

17. **πανταχόσε**—*i.e.* in whatever direction it was exerted, whether in Attica itself or outside it. So *πανταχόθεν* in II. 53, 3 means 'from whatever source it was obtained.'

18. **πολλὴν φαινομένην**—the same omission of the partic. as in c. 21, 3; 27, 1 *al.* was seen to be

19. **ὡς ἐκ κακῶν ῥώμη**—*i.e.* as compared with their troubles, it was positive *ῥώμη*; cf. c. 76 *ὡς ἐκ τῶν ὑπαρχόντων ἐθάρσυνε.* *ἐκ* here describes the source of the *ῥώμη*; *ὡς* is 'considering that.'

§ 3 l. 21. **οὐχ οἷόν τε εἶναι**—prob. Thuc. meant to say 'it

was impossible for him to delay *without* experiencing'; this would require either *οὐχ οἷόν τε εἶναι διατρίβειν μέν, παθεῖν δὲ μή*, or *οὐχ οἷόν τε εἶναι διατρίβοντα μὴ οὐ παθεῖν*. But the words as they stand mean 'it is impossible to delay and to suffer,' and this, after all, is more incisive than 'it is impossible to delay, and then not to suffer.'

24. **φοβερός**—with *ἀφικόμενος*. The act. sense of *φοβερός*, 'causing terror,' is the commoner. The passive meaning 'timid' occurs in II. 3, 4; IV. 128, 4; Soph. *O.T.* 153 *φοβερὰν φρένα δείματι πάλλων*.

32. **αὐτοὺς**—object of *ὠφελεῖν*, the subject of which is *τὸ μεταπέμψαι*.

33. **ταῦτα**—there is a similar parenthesis followed by *ταῦτα δὲ πάντα σκοπῶν* in Andoc. I. 58 fol.

οὖν—resumes after the long parenthesis, just as *igitur*, *sed*, *autem* are commonly used, *e.g.* Cic. *pro Mur.* 50 *meministis enim, cum illius nefarii gladiatoris voces percrebruissent . . . tum igitur, his rebus auditis meministis.*

34. **τῇ πρώτῃ ἡμέρᾳ μάλιστα δεινότατος**—this is labelled as an instance of the double superl., as in Eur. *Med.* *ὦ μέγιστον ἐχθίστη γύναι*, but Classen rightly takes *μάλιστα* closely with *τῇ πρώτῃ ἡμέρᾳ*, for 'especially on the first day'; but, if he understood the passage, he did not make it clear. Why are there *three* superlatives, *πρώτῃ*, *μάλιστα*, *δεινότατος*? Thuc. surely means that D. saw after his arrival that the nearer the day of his arrival was the greater was the awe he inspired. Hence trans. 'realising that at present, while his arrival was quite recent, he filled the enemy with awe.'

35. **μάλιστα**—serves to bring the two superlatives, *πρώτῃ* and *δεινότατος*, into relation. The whole is an example of his love of elaborate, composite, and co-ordinate expressions instead of subordinate clauses. For the use of superlatives in such expressions, cf. II. 11, 1 *ἐπὶ πόλιν δυνατωτάτην νῦν ἐρχόμεθα, καὶ αὐτοὶ πλεῖστοι καὶ ἄριστοι στρατεύοντες*, and perhaps the constant use of *μάλιστα* in 'proportions,' as in II. 47, 4 *μάλιστα ἔθνῃσκον ὅσῳ καὶ μάλιστα προσῄσαν*.

36. **ὅτι τάχος**—found also in Herod. IX. 7, and equivalent to *ὡς τάχος* = *ὡς τάχιστα*.

§ 4 l. 42. **αὖθις**—'then.'

44. **ὑπομεῖναι** — often contrasted with *φεύγειν*, either of soldiers or litigants who stand a trial; sometimes it is joined with *καρτερεῖν*. It generally implies danger.

ἐπιθέσθαι τῇ πείρᾳ—a graphic expression for setting to work with a will.

45. **οἱ**—the only case of the sing. of this pron. at all frequent in prose. Even this is usually avoided by the Orators.

ξυντομωτάτην κ.τ.λ.—'he thought that (therein) lay the means of finishing the war most quickly.' (Classen rightly objects to inserting *ταύτην* after *ξυντομωτάτην* with Madvig. It is perfectly natural to supply *τὸ ἐπιθέσθαι τῇ πείρᾳ* with *ἡγεῖτο.*)

§ **5** l. 46. **ἢ ἀπάξειν**—the suppression of the alternative to *κατορθώσας* is a fine effect.

47. **τρίψεσθαι**—passive.

§ **6** l. 53. **ἐπεκράτουν**—'had the upper hand.' Freeman.

54. **οὐδὲ γὰρ καθ' ἕτερα**=*κατ' οὐδέτερα.*

56. **ὅτι μή**—'except.'

§ **1** l. 1. **μηχαναῖς**—Freeman says 'it is strange that we 43
have heard so little of engines of this kind during the whole war' in Sicily. 'They have not been mentioned before except when Nicias used them as materials for a fire' (VI. 101).

2. **παρατειχίσματος**—N. in his letter had said that it was necessary to capture the *ἐγκάρσιον τεῖχος πολλῇ στρατιᾷ ἐπελθών.* The first attack was made on the south side.

8. **ξυνάρχοντας**—Eurymedon, Menander, Euthydemus.

ὡς ἐπενόει, καὶ—*καὶ* marks the carrying out of the plan that had been formed. In this idiom the rel. sense of *ὡς*, 'as,' is hardly distinguishable from the temporal.

τὴν ἐπιχείρησιν—'they were to strive to win their way on the north side by the path by which he (Nicias) had first made a lodgment for the invaders on the hill of Syracuse.' Freeman.

§ **2** l. 10. **ἀδύνατα**—the plur. marks the details of a complex action.

12. **ἡμερῶν**—gen. of measure, as constantly in expressions of magnitude.

14. **τοξευμάτων**—we expect rather a mention of some engine used in the destruction of walls, and it is just possible that *τόξευμα* here denotes a machine of some kind. The proposals are *μοχλευμάτων* Madvig, *λαξευμάτων* Meineke, *τειχομάχων* Widmann.

15. **ἣν κρατῶσι**—the pres. is used because *κρατεῖν* = 'to be master,' like *νικῶ.* Otherwise the aor. would be necessary.

16. **ἀπὸ πρώτου ὕπνου**—*concubia nocte;* cf. *περὶ πρῶτον ὕπνον* II. 2, 1; *ἀπὸ τρίτης ὥρας* Acts xxiii. 23. When the art. is omitted with expressions of time, a preposition is usually present, except with *νυκτός, ἡμέρας.*

17. **τὴν πεζὴν**—*i.e.* the foot at large who were able to take part. Some were left to guard the works. (The true reading *πεζὴν* comes from Plut. *Nic.* 21.)

18. **ἐν τοῖς τείχεσιν**—it has been generally assumed that, since the completion of the Syr. cross-wall, the A. had abandoned the *κύκλος* altogether, and held only the low

6. Subject of προσβάλλοντες is

ground at the south; but there is no evidence for this, and probably Freeman is right in assuming that N. still guarded the Fort.

19. **ὑπελείπετο**—Classen well says that the imperf. refers to his task of guarding the lines.

§ 3 l. 20. **ᾗπερ καὶ ἡ προτέρα**—referring to the ascent of the A. in the spring of 414. κατὰ = at, in

23. **τὸ τείχισμα**—*i.e.* a fort on Euryelus, built by Gylippus and forming the western extremity of his cross-wall.

§ 4 l. 27. **προτειχίσμασιν**—defensive 'outworks' on the north side of the cross-wall.

30. **τοῖς ἑξακοσίοις**—a chosen band of hoplites now under the command of Hermocrates. They had been appointed to keep a look-out on Epipolae in 414.

§ 5 l. 34. **ἀμυνομένους**—accus. because it is object of *ἔτρεψαν* only. Contrast c. 53, 2 *προσπεσόντες τοῖς πρώτοις τρέπουσι.*

36. **τοῦ περαίνεσθαι**—'that by means of the present impulse they might not be slow in the execution of the purpose for which they had come.' The infin. is passive and depends on *βραδεῖς γένωνται = ὑστερήσωσι.*

37. **ἄλλοι δὲ**—*i.e.* others than Demosth. and his division.

ἀπὸ τῆς πρώτης—temporal, 'in the first instance.' If *τὸ ἀπὸ τῆς π. παρατείχισμα* be retained with the MSS., the meaning is 'the original cross-wall'; but there seems to be no reason why the cross-wall should be so qualified. There is no subsequently built wall with which it is contrasted.

§ 6 l. 41. **οἱ δὲ Συρακόσιοι**—'while the invaders were still engaged on their attempt on the wall (*ᾕρουν . . . καὶ . . . ἀπέσυρον*), the garrisons of the other forts came forth to attack them.' Freeman.

§ 7 l. 49. **διὰ παντὸς τοῦ μήπω μεμαχημένου**—'those parts of the army which had not yet come into action'; neut. collective, as often.

51. **διελθεῖν**—'force their way through.' 'They feared,' says Freeman, 'lest, if they relaxed for a moment, the whole force of the defenders should turn and come together against them.'

52. **οἱ Βοιωτοὶ**—*i.e.* the Thespians who in a single ship had met the Syracusan fleet at Locri (c. 25, 3). The majority of the three hundred Boeotians referred to in c. 19, 3 had not yet reached Syr. See c. 50, 1.

44 § 1 l. 2. **ἣν**—'with reference to which,' *accus. de quo.*

3. **πυθέσθαι**—referring to his own investigations in Sicily.

οὐδ' ἀφ' ἑτέρων—cf. c. 42, 6.

4. **ἕκαστα**—'the details.' *ἕκαστος* is as usual in the subordinate clause, and so is nom., though it is in apposition to *ἥν*.

ξυνηνέχθη = *ξυνέβη*. The word is Ionic in this meaning. Cf. *ξυμφορά*. The use is found in Herod., Thuc., and late authors like Lucian, Appian.

5. **σαφέστερα μέν**—sc. *ἐστὶν ἕκαστα*.

7. **οἶδεν**—sense requires the sing. here, because *οἱ παραγενόμενοι* are considered separately; but when the individuals all act alike, the verb with *ἕκαστος* is in plur.

9. **ἔν γε τῷδε τῷ πολέμῳ**—*i.e.* as contrasted with other wars; whereas *ὁ πόλεμος ὅδε* implies no antithesis.

πῶς ἄν τις—another question comes in 67, 2. The question is one of the *σχήματα διανοίας*—figures of thought—like irony, oxymoron. They are not common in early prose; far less so than the *σχήματα λέξεως*—figures of speech—like antithesis, paronomasia—which themselves become commoner later.

§ 2 l. 11. **ἑώρων . . . οὕτως . . . ὡς . . . εἰκὸς τὴν μὲν ὄψιν . . . προορᾶν, τὴν δὲ γνῶσιν . . . ἀπιστεῖσθαι**—though we have no such idiom, yet in Greek there is certainly not an ellipse of *ὁρᾶν* after *εἰκός*, as the edd. say. In the case of correlatives, the explanation which we put in earlier is often deferred to the relative clause. So here the contrast between *ὄψιν* and *γνῶσιν* is deferred to the *ὡς* clause. Trans. 'as was natural for them to see in the moonlight, they saw the outline of a figure in front without being able to distinguish whether it was that of a friend.' This idiom is very common with *τοσοῦτον . . . ὅσον*, and is often misunderstood. (Cf. v. 95 *οὐ τοσοῦτον ἡμᾶς βλάπτει ἡ ἔχθρα ὑμῶν ὅσον ἡ φιλία μὲν ἀσθενείας, τὸ δὲ μῖσος δυνάμεως παράδειγμα τοῖς ἀρχομένοις δηλούμενον*, where a reference to *ἡ φιλία* is at first sight expected in the *τοσοῦτον* clause. The idiom with *οὐχ ὥσπερ* is similar, as Aristoph. *Eq.* 784 *οὐχ ὥσπερ ἐγὼ ῥαψάμενός σοι τουτὶ φέρω* = 'he does bring you this as I do.')

12. **ὄψιν**—'outline.' Cf. Plat. *Rep.* p. 376 B *ὄψιν φίλην καὶ ἐχθρὰν διακρίνει*.

12-3. **τὴν δὲ γνῶσιν τοῦ οἰκείου ἀπιστεῖσθαι**—lit. 'that their recognition of friends should be distrusted.' *τοῦ οἰκείου* is neut. collective, as in c. 43, 7. Classen takes it to mean 'what was peculiar' in contrast to *τοῦ σώματος*.

§ 3 l. 16. **τῇ πρώτῃ ἐφόδῳ**—'with their first impulse.'

20. **πρὸς ὅ τι χρὴ χωρῆσαι**—'which division they should join.' *χρὴ* after rel. words is very common; *e.g.* II. 4 *ᾗ χρὴ σωθῆναι*.

21. **τὰ πρόσθεν**—'those in front had become completely disorganised and were difficult to distinguish.' Cf. c. 14, 2 *χαλεπαὶ ἄρξαι*.

§ 4 l. 24. **κραυγῇ . . . χρώμενοι**—so c. 71, 5 and II. 4, 2. There are *κεκραγμός*, *κέκραγμα* and *κραυγή* in Attic.

27. **οἵ τε Ἀθηναῖοι**—answers *οἵ τε γὰρ Σ.* above.

πᾶν τὸ ἐξ ἐναντίας—'all who came towards them.' For the neut. collective with adverb cf. II. 45, 1 *τὸ μὴ ἐκποδὼν . . . τετίμηται.*

28. **τῶν ἤδη πάλιν φευγόντων**—'belonging to those who were already in flight.'

34. **αὐτὸ**=*τὸ ξύνθημα.*

§ 5 l. 34. **ἐκείνων**—applying to the enemy, as often. Both *ἐκεῖνος* and *αὐτὸς* here and again in l. 38 are used of the same people. This is very common.

37. **ἐντύχοιεν**—sc. *οἱ Ἀθηναῖοι*; **διέφευγον**—sc. *οἱ πολέμιοι.*

39. **ὑποκρίνοιντο**—'answer'; only here in Thuc. It is Ionic; common in Herod.: Aristoph. *Acharn.* 401, and late authors.

§ 6 l. 44. **φόβον παρεῖχε**—sc. *αὐτὸ, i.e. τὸ παιανίζειν.*

45. **οἵ τε πολέμιοι**—what is to be supplied?

§ 7 l. 47. **φίλοι τε φίλοις**—polyptoton.

§ 8 l. 50. **κατὰ . . . κρημνῶν**—*ῥίπτειν ἀπὸ* is found only in late Greek. down hill.

52. **πάλιν καταβάσεως**—cf. c. 62 *τὴν πάλιν ἀνάκρουσιν.*

53. **τὸ ὁμαλὸν**—'the flat ground between the hill and the bay of Trôgilos. The men of the first armament, who had learned the lie of the land on both sides of the hill, knew the roads, and contrived to make their way round to the A. quarters.' Freeman. They had ascended Epipolae in 414.

57. **διεφύγγανον**—The form *φυγγάνω* is occasionally found even in the Orators.

45 § 1 l. 2. **ᾗ ἡ πρόσβασις**—sc. *ἐστί, i.e.* where the ascent to E. is. For the omission of the verb in rel. clauses cf. c. 11, 4.

§ 2 l. 6. **ὅπλα**—here 'shields'; it is often so used by Herod. So *arma* in contrast with *tela.*

46 2. **αὖ**—'again' referring to c. 41, 4 *τὴν ἐλπίδα ἤδη ἐχυρὰν εἶχον.*

3. **Ἀκράγαντα**—it was neutral. See c. 33. There was now a party favourable to Syracuse in the city; hence the mission of Sicanus, who had been appointed general with Hermocrates in the winter of 415. Acragas did not however join Syr. See c. 50.

8. **αὖθις**—he had gone once before; see c. 7.

ἐν ἐλπίδι ὢν—cf. c. 25, 1. Here it is constructed as *ἐλπίζω.*

47 § 1 l. 2. **πρός τε**—'with reference to.' Freeman well says that we must remember the old *εὐτυχία* of Nicias. This remembrance it was which increased the vexation of the troops.

4. **ἀρρωστίαν**—medical term. Here in moral sense, as in III. 15, 2.

6. **ἀχθομένους**—two reasons are given: (1) *νόσῳ ἐπιέζοντο,* (2) *τὰ ἄλλα ἀνέλπιστα . . . ἐφαίνετο.*

§ 2 l. 6. **νόσῳ**—esp. those encamped between the double walls below the cliff.

7. **κατ' ἀμφότερα**—'for two reasons,' which are then given, viz. (1) the season, (2) the place.

8. **οὔσης . . . χαλεπὸν ἦν**—see on c. 13, 2.

10. **χαλεπὸν**—'unhealthy,' like *βαρύς*, *gravis*. The unhealthiness of the marshy ground made it difficult to lay siege to Syracuse by land. The Romans found this out in 212, Livy XXIV. 26 *tempore autumni et locis natura gravibus, multo tamen magis extra urbem quam in urbe, intoleranda vis aestus omnium ferme corpora movit.*

ἀνέλπιστα—the pessimism that usually accompanies bad health.

§ 3 l. 13. **ἐς τὰς 'Ε. διεκινδύνευσεν**—the edd. compare III. 36, 2 *ἐς Ἰωνίαν παρακινδυνεῦσαι.*

17. **τοῦ στρατεύματος**—'partitive' after *ναυσί*: 'so long as it was possible to prevail at least with that part of the fleet that had come to reinforce them.'

§ 4 l. 20. **ἐν τῇ χώρᾳ**—at Decelea.

21. **ἢ Συρακοσίους**—the preposition omitted in the second clause after a comparative. Cf. V. 111 *αἰσχύνην αἰσχίω μετ' ἀνοίας ἢ τύχης προσλαβεῖν.*

οὓς . . . ῥᾴδιον εἶναι—cf. I. 91, 5 *ὅσα μετ' ἐκείνων βουλεύεσθαι*; II. 13, 5 *οἷς χρήσεσθαι*, and 102 *λέγεται . . . ὅτε δὴ ἀλᾶσθαι.* This attraction of short rel. clauses in *Oratio Obliqua* into infin. is less rare in Greek than in Lat. (*qui=et is* is different). Thuc. has nine instances. Cf. Roby, II. § 1677.

23. **εἰκὸς εἶναι**—*decere.*

§ 1 l. 2. **ἐνόμιζε μὲν**—Freeman says rightly, 'They were, he 48
allowed, in evil case; but it would not do openly to proclaim the fact.' In his speech in the council N. did not disguise his opinion. Hence in *ἐνόμιζε μὲν . . . τῷ δὲ λόγῳ* the antithesis is not so much between what he thought and what he said, as between what he both thought and admitted in the council and the impression which he wished his words to produce outside the council. His admission was to be kept secret.

πόνηρα—'here bears the sense *calamitous, dangerous*, like our word *evil*, as in the phrase *in evil case*.' Bloomfield. See *not. crit.*, for the accent.

3. **τῷ δὲ λόγῳ**—'by his speech,' with *ἀποδεικνύναι.* It was not to be publicly known that he felt they were in evil case; nor was a report to reach the enemy that they were openly voting for a retreat.

4. **ἐμφανῶς**—with *ψηφιζομένους.* This seems to be merely a plea for secrecy by Nicias. He urged that if they voted for

retreat, every one would know of it and so the enemy would hear about it.

5. **μετὰ πολλῶν**—has been thought to refer to a subsequent and larger council to be held, at which the taxiarchs would attend; but prob. N. only means that if they voted for retreat, their vote would accord with the opinion of many in command, and that the enemy would hear that this was so.

6. **καταγγέλτους γίγνεσθαι**—cf. III. 30, 1 *ἐκπύστους γενέσθαι*, *γίγνομαι* making a passive with verbal adjs.

7. **λαθεῖν**—antithesis to *ἐμφανῶς* and = *μὴ φανεροὶ γενέσθαι*.

8. **τοῦτο ποιοῦντες** — the edd. all say this means *ἀναχωροῦντες*. But it should be *ψηφιζόμενοι τὴν ἀναχώρησιν*. N. urges that no formal vote may be now taken, because every one must know of it. 'Let us wait, and decide the matter in secret and informally should retreat become necessary.' He is not at present dealing with the question of retreating immediately, but is arguing on the assumption that an immediate retreat is impossible. Cf. c. 50, ll. 30, 31.

ποιοῦντες—*ἐβούλετο* is here lost sight of, and the *Obliqua* is used. Nicias is part of the subject, and so the nom. is possible.

§ **2** l. 8. **τὸ δέ τι**—Thuc. has told us why N. objected to an open vote, and now proceeds to explain why N. thought an immediate retreat unnecessary, and indeed impossible. This is shown below by *ἣν καρτερῶσι προσκαθήμενοι* as distinct from *οὐδ' ἐμφανῶς σφᾶς ψηφιζομένους κ.τ.λ.* above.

9. **ἀφ' ὧν**—'judging from private (*ἐπὶ πλέον ἢ οἱ ἄλλοι*) information that he received of them.' *ἀφ' ὧν . . . αὐτῶν* = *ἀπ' ἐκείνων ἃ αὐτῶν*, and *αὐτῶν* is neut., referring to *τὰ τῶν πολεμίων*.

10. **ἐλπίδος τι**—cf. c. 69 *λαμπρότητός τι*.

12. **χρημάτων γὰρ**—'they would wear out the Syr. by want of supplies.'

14. **θαλασσοκρατούντων**—sc. *σφῶν*; the gen. abs. in spite of the subject being the same as that of *ἐκτρυχώσειν*. This has the effect of strongly emphasising the participial clause and of contrasting the position of the A. with that of the Syr. (Hw. here reads *θαλασσοκρατοῦντες*; Stahl inserts *σφῶν*, and it is not quite clear that any of the passages where this construction occurs are parallel to this one.) The same phenomenon appears in Latin; *e.g.* Livy XXIII. 24, 10 *pontem fluminis petentes, obsesso ante ab hostibus ponte.*

15. **ἦν γάρ τι**—cf. c. 4, 2.

16. **τὰ πράγματα ἐνδοῦναι**—'place the government in their hands.'

ἐπεκηρυκεύετο—the subject must be taken from the paren-

thesis, just as the object is in III. 70, 3 *καὶ (ἦν γὰρ Πειθίας . . .) ὑπάγουσιν αὐτόν.*

17. **οὐκ εἴα**—'urged him not.'

§ 3 l. 17. **ἃ ἐπιστάμενος**—sums up the motives that prompted Nicias. Cf. I. 42 *ὧν ἐνθυμηθέντες*; VI. 60 *ὧν ἐνθυμούμενοι.*

18. **τῷ μὲν ἔργῳ . . . τῷ δ' ἐ. . . . λόγῳ**—the antithesis occurs about fifty times in Thuc. 'In reality he held back, inclining both ways and considering, but in his public speech at the time.'

ἐπ' ἀμφότερα ἔχων—on the analogy of *ἔχειν* with adverbs.

19. **τῷ δ' ἐμφανεῖ**—then follows the summary of his official speech. As Thuc. has such a clear knowledge of the motives given above, we may assume that Nicias began by making admissions which he did not wish to be taken as part of his *ἐμφανὴς λόγος*. (We could scarcely suppose that Thuc., sympathising with N., merely *inferred* his motives.)

21. **σφῶν**—'in them'; for the constrn. Fr. Müller compares *θαυμάζειν τί τινος.*

22. **ὥστε**—introduces the epexegesis of *ταῦτα*; cf. II. 40, 3 *διαφερόντως γὰρ καὶ τόδε ἔχομεν ὥστε τολμᾶν*, 'namely that they should depart without an order from them.'

23. **καὶ γὰρ οὐ τοὺς αὐτοὺς**—'we shall not,' he said, 'then have the same body of persons both voting about ourselves and making up their minds from seeing the facts with their own eyes as we do instead of merely hearing them from the fault-finding of others.' For *τῶν αὐτῶν* cf. I. 22, 3 *οὐ ταὐτὰ περὶ τῶν αὐτῶν ἔλεγον, ἀλλ' ὡς ἑκατέρων τις εὐνοίας ἢ μνήμης ἔχοι*; III. 56, 7.

25. **ὥσπερ καὶ αὐτοὶ**—sc. *ὁρῶσιν*. But the accus. might be used with *ὥσπερ*, corresponding with *ὁρῶντας.*

27. **ἐξ ὧν ἄν τις**—'they will let themselves be persuaded by the calumnies of a clever speaker.' With *εὖ λέγων διαβάλλειν* cf. *καλῶς ἐπιτιμᾶν* III. 38, 4; *εὖ διαβαλὼν* III. 42, 2.

§ 4 l. 29. **καὶ**—*immo.*

31. **ὑπὸ χρημάτων**—'been bribed to turn traitors and depart.'

34. **ἐπιστάμενος**—the timidity of Nicias in this matter is in marked contrast with the outspoken boldness of Pericles. Thirlwall doubted whether N. really feared the A. so much as he professed to do.

35. **ἐπ' αἰσχρᾷ τε αἰτίᾳ**—viz. on a *γραφὴ προδοσίας*, which might be brought by any citizen even against a general by means of an impeachment (*εἰσαγγελία*) in the Ecclesia. The penalties were very severe, involving death, confiscation, and burial outside the state, *ἀτιμία* for the convict's descendants, and the entry of the man's name on a black list. The case would be tried before the Thesmothetae, who also superintended the *εὔθυναι*—accounts—of retiring *στρατηγοί*, and a Court of heliasts.

36. **μᾶλλον ἢ κ.τ.λ.**—'he would sooner run the risk, and die on his own account at the hands of the enemy, if die he must.'

37. **ἰδίᾳ**—there is no need to suspect this word with Kr. and Hw.; 'to die at the hands of the public executioner' is *δημοσίᾳ ἀποθανεῖν*; N. desires to die otherwise. There is also abundant evidence that difficulties arising at Athens out of the *στρατηγία* were regarded as especially *δημόσια*.

§ 5 l. 38. **ἔφη**—when long passages of *Oratio Obliqua* are attempted in Greek, the verb of 'saying' is frequently repeated. The structure of this c. is similar to II. 13.

40. **ξενοτροφοῦντας**—these mercenaries were partly Sicel, partly Arcadian. Mercenary service was traditional among the Arcadians. It only became general in Greece after the Pel. war. The Pel. employed many—probably 3000—in 426 against Demosthenes in Aetolia, and Brasidas had 1000 in Thrace. Cf. c. 19, 4.

ἐν περιπολίοις—forts for the protection of the open country, with home-garrisons, as distinct from *στρατειαί*. Cf. VI. 45 of the Syr., *ἐς τὰ περιπόλια τὰ ἐν τῇ χώρᾳ φρουρὰς ἐσεκόμιζον.*

42. **ἔτι**—'besides.'

βόσκοντας—when used of men, *βόσκειν* implies contempt or trouble. Cf. Herod. VI. 39 *βόσκων ἐπικούρους.* The participles belong to *ἀπορεῖν* and *ἀμηχανήσειν* alike.

τὰ μὲν ἀπορεῖν κ.τ.λ.—'were in difficulties, and would hereafter be at a loss.' *ἀπορεῖν* refers to want of money, *ἀμηχανήσειν* to the diminution of their *παρασκευή* which would result from this *ἀπορία*.

43. **ἔτι** — with the future is used thus in threats and prophecies.

44. **ἤν τε . . . ἐκλίπωσι**—contrast c. 13, 1 *εἰ ἀφαιρήσομέν τι καὶ βραχὺ τῆς τηρήσεως*, and see on c. 8, 1 for the difference in the protasis.

45. **τῆς νῦν παρασκευῆς**—'their present forces,' depending on *ὁτιοῦν*. Of course the forces would fall off if the pay were not forthcoming.

47. **ἐπικουρικὰ**—mercenaries would serve for anyone that hired them. But the Athenians served *δι' ἀνάγκης*, as men compelled by law and duty.

§ 6 l. 48. **τρίβειν**—'remain'; cf. c. 49, 2.

49. **καὶ μὴ χρήμασιν, ὧν κ.τ.λ.**—'and not to leave defeated by the money of an enemy than whom they were far better off.' *χρήμασιν, ὧν = χρήμασιν ἐκείνων ὧν.* Nicias has alluded in *χρήματα* only to the financial straits of the enemy, and adroitly says 'are we to let ourselves be beaten by an enemy who, even if he is for the moment stronger, is yet so much poorer that he

must lose if we remain?' (Other edd. take *χρήμασιν* differently. Most reject *ὧν* of B and either render *ὡς* 'since,' or alter it. Thuc. does not use *ὡς* 'since' with indic. elsewhere.)

ὧν—antecedent omitted. This cannot be connected with *νικηθέντας*, as *νικᾶν* with gen. is exclusively poetical.

πολὺ κρείσσους—Herbst says that *πολλῷ κρείσσους* is always used by Thuc. for 'to be much better off,' and that *πολὺ κρείσσους*=*νικᾶν*. But here *νικᾶν* is itself used in a metaphorical sense, of being beaten by *money*. And Nicias chooses words which will bear both senses, as they help to disguise the weakness of the A.

§ 1 l. 1. **ἰσχυρίζετο**—'spoke confidently.' 49

2. **αἰσθόμενος . . . ὅτι**—a substantive clause after *αἰσθάνομαι* is not very common; cf. I. 50; II. 88, 1; the partic. is far commoner.

6. **ὥστε**—see on c. 48, 3.

καὶ ἅμα—the construction is again changed from partic. to finite verb. Cf. c. 47, 2.

ταῖς γοῦν ναυσὶν—'in the fleet at least he retained his old confidence.'

7. [**κρατηθείς**]—it is not likely that Thuc. said this of Nicias, who had taken no part in the night attack. Nowhere else does he use *κρατεῖν* except of a general actually leading his men. We should also require parallels to *ἐθάρσει κρατηθείς* for 'he felt confident *though* he had been defeated.' As the passage is clearly corrupt, we may safely omit the word. (Widmann reads <*μᾶλλον*> *θαρσήσας ἢ πρότερον κρατηθείς*, and Sitzler <*μᾶλλον*> *θαρσῶν, ἢ πρότερον ἐθάρσησε κρατηθείς*.)

§ 2 l. 10. **ἄνευ 'Α. ψηφίσματος**—cf. *ἄνευ Λακεδαιμονίων* I. 128; *οὐ μετὰ τοῦ πλήθους ὑμῶν* III. 66.

11. **τρίβειν αὐτοῦ**—'remain in Sicily.'

12. **Θάψον . . . ἢ . . . Κατάνην**—'there they would have the open sea and all the advantages which the open sea gave to the A. tactics. There they would . . . maintain themselves by harrying the territory of the enemy.' Freeman.

17. **οὐκ . . . ἀλλ'**—cf. Eur. *Ion* 131 *οὐ θνατοῖς ἀλλ' ἀθανάτοις*.

19. **τὰ τῆς ἐμπειρίας χ.**—'the advantages of skill will be theirs.'

20. **ἀναχωρήσεις κ.τ.λ.**—chiasmus, *ἀναχωρήσεις* corresponding to *καταίροντες*, *ἐπίπλους* to *ὁρμώμενοι*.

22. **καταίροντες**—sc. *ἐς βραχὺ καὶ περιγραπτόν*.

§ 3 l. 25. **μέλλειν**—cf. Eur. *Heracl.* 132 *σὸν δὴ τὸ φράζειν ἐστὶ μὴ μέλλειν τ'*.

§ 4 l. 27. **μέλλησις**—cf. Aristoph. *Av.* 639 *οὐχὶ νυστάζειν ἔτι | ὥρα 'στιν ἡμῖν οὐδὲ μελλονικιᾶν*.

ἐνεγένετο—cf. VIII. 9 *διατριβῆς ἐγγιγνομένης*.

28. **ὑπόνοια μή**—as though *ὑπόνοια* were *φόβος*. Cf. III. 53 *ὑποπτεύομεν μὴ οὐ κοινοὶ ἀποβῆτε.*

31. **κατὰ χώραν ἔμενον**—a common phrase. (Stein on Herod. III. 135, Kock on Aristoph. *Eq.* 1354.)

50 § 1 l. 1. **Γύλιππος**—see c. 46.

4. **ἡ τοῖς Σ. στάσις φιλία**—for the order cf. on c. 23, 3. 'The party favourable to the S. had been expelled.' Cf. Aesch. *P. V.* 127 *φιλία γὰρ ἅδε τάξις*; *Choeph.* 458 *στάσις δὲ πάγκοινος ἅδ' ἐπιρροθεῖ.*

7. **τοὺς ἐκ τῆς Π.**—see c. 19, 3.

§ 2 l. 10. **ἀπενεχθέντες**—by bad weather.

12. **Εὐεσπερίταις**—afterwards one of five towns called the Pentapolis of Cyrene. In 401 it was again attacked by Libyans, and offered citizenship to any Greek who would come to its aid. Many of the Messenians, expelled from Naupactus by the Spartans, went there. Paus. IV. 26; Diod. XIV. 34.

16. **δύο ἡ.**—gen. of measure and epexegetic of *ἐλάχιστον.*

§ 3 l. 24. **ἐπὶ τὸ βέλτιον χωροῦντα**—'improving.'

26. **χαλεπώτερον ἴσχοντα**—a substitute for *χαλεπωτέρως ἔχοντα.*

30. **ὁμοίως**—'as before.'

ἀλλ' ἤ—'except.'

μὴ φανερῶς . . . ψηφίζεσθαι—see on c. 48, 1. No formal vote was to be passed.

31. **προεῖπον ὡς ἐδύναντο κ.τ.λ.**—'they gave notice as secretly as possible to all.'

33. **παρασκευάσασθαι**—'to prepare (to depart) when the sign was given.' The sentence would be clearer if he had said *ὡς ἐδύναντο ἀδηλότατα παρασκευάσασθαι ἔκπλουν ποιησομένους ὅταν τις σ.*; but it is easy to supply *ἐκπλευσομένους* from *ἐκπλοῦν* after *παρασκευάσασθαι.* (The *preliminary* arrangements are not denoted by *παρασκευάσασθαι* but are implied clearly enough in *προεῖπον ἔκπλουν.* So in VI. 65 *προεῖπον πανδημεὶ πᾶσιν ἐξιέναι Συρακοσίοις. ἐπεὶ δὲ ἑτοῖμα αὐτοῖς καὶ τὰ τῆς παρασκευῆς ἦν κ.τ.λ.*; there too *προεῖπον ἐξιέναι* implies preparation for the expedition. Here *παρασκευάσασθαι* applies to such final arrangements as can only be made when the final order is given. There is no need to alter the aor. into the perf., as some of the edd. do.)

τις—added to *σημήνῃ* because the sign was to be given no by herald, but secretly.

§ 4 l. 35. **ἡ σελήνη ἐκλείπει**—eclipses of sun or moon were deemed ominous. Plut. *Nic.* 23 says that even *οἱ πολλοὶ* knew in the time of Nicias that eclipses of the sun were a natural phenomenon; but this is very doubtful. What was known

about them was due to the teaching of Anaxagoras. Plut. *Per.* 35; *de superstit.* c. 7.

ἐτύγχανε . . . οὖσα—Thuc. uses the imperf. of *τυγχάνω* with pres. or perf.; with aor. only in VIII. 105. See on c. 4, 3.

38. **ἐνθύμιον ποιούμενοι**—'took it to heart.'

39. **ἦν . . . προσκείμενος**—the tense of *εἰμὶ* must precede the participle in this periphrasis, as it is emphatic, representing a state of things existing at the time referred to. Cf. II. 67 *ἦν . . . πολιορκοῦν*; II. 80 *ἦσαν . . . ξυμπροθυμούμενοι.*

τι καὶ ἄγαν κ.τ.λ.—cf. Intr. p. xxxv. Plutarch says that Stilbides had lately died.

40. **οὐδ' ἂν διαβουλεύσασθαι**—'he would not even enter into any further discussion as to how he should move until . . .'

41. **πρὶν . . . μεῖναι**—here *πρὶν* has the infin., though a negative precedes. This happens when something positive is insisted on; as here the fact that he would remain so long.

ἐξηγοῦντο—technical word for interpretation by priests. Cf. Andoc. I. 116 *ἐξηγῇ Κηρύκων ὤν, οὐχ ὅσιον ὄν.*

τρὶς ἐννέα—Plutarch says that the priests only required nine days, but Nicias insisted on staying for a whole revolution of the moon.

43. **μελλήσασι**—refers to the delay that had been rendered necessary by the eclipse, before they had decided how long to remain. *ἡ μονὴ* on the contrary refers to the definite stay of twenty-seven days. But they had only stayed a few days when they were attacked. 'And so the A., after delaying for this reason, had resolved to remain.'

§ 1 l. 2. **ἐπηρμένοι ἦσαν**—'felt encouraged.' **51**

μὴ ἀνιέναι τὰ τῶν 'Α.—'not to relax their hold upon the A.,' *i.e.* to keep them busy instead of disregarding them. Hence—§ 2—*τὰς ναῦς ἐπλήρουν.* Cf. VI. 18 *τοῖς μὲν ἐπιβουλεύειν, τοὺς δὲ μὴ ἀνιέναι*; II. 13 *τὰ τῶν ξυμμάχων διὰ χειρὸς ἔχειν.*

4. **αὐτῶν κατεγνωκότων**—'since they had themselves come to the conclusion that they were no longer superior to them (*σφῶν*).' *καταγιγνώσκειν* is used for forming an adverse opinion. *κατάγνωσις* has a similar sense. Cf. III. 45, 1.

7. **ἐπιβουλεῦσαι**—'made plans.' Cf. III. 109, 3 *τὴν ἀναχώρησιν ἐπιβουλεύειν.*

καὶ ἅμα—adds another reason.

§ 2 l. 13. **ἐπλήρουν καὶ ἁ.**—see on c. 7, 4.

14. **ἐπειδὴ δὲ κ.τ.λ.**—'the first attack was made by land on the A. wall, clearly on the outer side, by the horsemen and others from the Olympieion.' Freeman, who views the whole engagement as fought south of Epipolae. But c. 54 l. 3 and c. 60, 2 l. 9 prove that the attack began on Epipolae.

19. **οὔσης δὲ στενῆς**—the pursuit was prob. near the Harbour.

ἀπολλῦσι -lose

'In that swampy ground the solid path was narrow, and so was the entrance to the A. camp.' Freeman.

20. **ἵππους**—apparently he does not know how many riders were killed. Doubtless in the confusion some escaped.

52 § 1 l. 2. **ταῖς τε ναυσὶν**—the Syr. had not ventured to attack the A. by sea since the arrival of Eurymedon and Demosthenes.

§ 2 l. 7. **τὸ δεξιὸν κέρας**—this was at the south and therefore projected towards Dascon bay.

9. **ἐπεξάγοντα**—'as he was drawing off' so as to surround the enemy's left. Bloomfield.

11. **ἀπολαμβάνουσι**—after defeating the A. centre, the Syr. centre was able to join in the attack on Eurymedon.

12. **κοίλῳ**—*i.e.* Dascon bay.

13. **τὰς μετ' αὐτοῦ ν. ἐπισπομένας**—cf. *μετὰ 'Αθηναίων ἠκολούθουν* c. 57, 9. Diodorus says that *seven* A. ships were here sunk.

53 § 1 l. 1. **Γύλιππος**—he had remained on shore, where Demosthenes kept a look-out on him.

3. **ἔξω τῶν σταυρωμάτων**—*i.e.* to the south-west of their palisade; 'they were chased to the muddy shore and the shallow waters between it and the promontory of Daskôn.' Freeman.

7. **τῆς γῆς φιλίας οὔσης**—*i.e.* that part of the land which lay south-west of the A. lines, and so the very part on to which the A. ships were being carried.

8. **τὴν χηλὴν**—a mole running along the coast between the shore and the marsh Lysimeleia.

§ 2 l. 9. **οἱ Τυρσηνοί**—the Etruscans were old enemies to Syracusan trade and naval power, and had consequently sent aid to Athens in the expedition.

11. **ταύτῃ**—close up by the A. lines where they reached the mole.

§ 3 l. 17. **ἐπιβοηθήσαντες καὶ δείσαντες**—'fearing for their ships and coming to their aid.' Thuc. often thus co-ordinates effect and cause, placing the causal partic. second, as in VIII. 7, 1 *ἐπειγομένων τῶν Χίων ἀποστεῖλαι τὰς ναῦς καὶ δεδιότων μὴ οἱ 'Αθηναῖοι αἴσθωνται.*

21. **ξυνήγαγον κατὰ τὸ σ.**—'brought them within the shelter of their lines,' *i.e.* within the stockade.

§ 4 l. 26. **κληματίδων καὶ δᾳδὸς**—a collective sing. is sometimes thus joined with a plur., as in II. 4, 2 *λίθοις καὶ κεράμῳ.* Cf. Theognis 1360 *κληματίνῳ πυρί.*

27. **ἀφεῖσαν**—see on c. 19, 4 l. 27.

29. **περὶ ταῖς ναυσὶν**—*περὶ* with dat. is rare in prose outside Thuc., who uses it often with verbs of fearing.

ἀντεμηχανήσαντό τε . . . καὶ παύσαντες—the co-ordination of an act and its result by *τε . . . καὶ* is poetical.

30. **σβεστήρια κωλύματα**—this collocation is awkward, but Pollux has *σβεστηρίοις κωλύμασιν ἐχρῶντο.* Hw. first thought of *σβεστήρια καὶ κω.*, but rightly rejected it.

παύσαντες . . . τὸ μὴ προσελθεῖν—see on c. 33, 3.

3. **τῆς ἄνω**—that related in c. 51. We must remember 54
that *ἄνω* means 'on the higher ground away from the Harbour' only in a relative sense. See crit. note on c. 2, 4. The engagement referred to need not have been, and probably was not, wholly on Epipolae, but, as compared with the fight on the mole and in Lysimeleia, it was *ἄνω.* See on c. 51, 2 l. 14.

4. **ὅθεν**—'by which.'

§ 1 l. 2. **λαμπρᾶς**—cf. II. 7, 1 *λελυμένων λαμπρῶς τῶν* 55
σπονδῶν.

καὶ—the A. army having been defeated already in the night-attack.

3. **μὲν**—there is no *δὲ* to answer this, but the antithesis is obvious.

5. **ἐν παντὶ δὴ ἀθυμίας**—cf. on c. 2, 4 l. 22.

6. **ὁ παράλογος**—see Intr. p. xxxiii. The A. were as much astonished at their own failure as the rest of Greece had been at their undertaking the expedition. Cf. c. 28, 3.

7. **τῆς στρατείας ὁ μ.**—'regret about the expedition.'

§ 2 l. 9. **ὁμοιοτρόποις**—a remarkable tribute to the advanced state of institutions in the Greek cities of Sicily when we remember Pericles' panegyric of Athenian *τρόποι.*

10. **ναῦς**—this consideration had rendered the acquisition of influence in Sicily very important at the beginning of the Pel. war. Sparta made great efforts to obtain a large fleet there.

11. **ἵππους**—the Sicilian horses were of proverbial excellence.

μεγέθη—the plur. is often found, though not in Thuc. elsewhere; cf. Herod. II. 10; VII. 103.

12. **ἐκ πολιτείας . . . μεταβολῆς**—but Alcibiades had urged before the expedition that the cities of Sicily, being populated by motley crowds, *ῥᾳδίας ἔχουσι τῶν πολιτειῶν τὰς μεταβολάς*, VI. 17, 2. It was the invasion that united the various classes sufficiently to prevent revolutions.

τι—Classen makes this adverbial; Stahl makes it object of *ἐπενεγκεῖν.* Then Classen makes *τὸ διάφορον* object of *ἐπενεγκεῖν*; whereas Stahl places comma after *μεταβολῆς* and makes *τὸ δ.* object of *προσήγοντο.* Translate, with Classen's construction, 'seeing that of the cities which they had attacked these were the only ones then having institutions similar to their own, governed by democracy and possessing fleets and horses and importance, and as they were unable either through

a change in their constitution in any respect, or by a greatly superior force to make them feel the difference, by which they might have gained power over them, and as they failed oftener than they succeeded, they had before this been in difficulties, and now that they had been defeated by sea as well—which would never have occurred to them—they were in much greater despair.'

τὸ διάφορον — variously explained as 'internal discord' (Heilmann), 'change of attitude' (Classen), 'the opposite party' (Stahl). But the context is decidedly in favour of 'the difference between the two sides,' which in this case the A. had no means of bringing home to the enemy, either by causing a revolution in favour of democracy or by coercing them with superior force. For the sense cf. c. 75, 7. (If *τὸ διάφορον* is separated from *ἐπενεγκεῖν* with Stahl, *ἐπενεγκεῖν τι* becomes decidedly obscure, nor is its bearing on *ἠπόρουν* clear. One of the reasons of the *ἀπορία* was that the A. found they could not make the cities see a difference — or balance — in favour of Athens.)

13. **αὐτοῖς**—after *ἐπενεγκεῖν*, though *πόλεσι* precedes, the inhabitants being substituted for the cities. Stahl takes it with *τὸ διάφορον*.

ᾧ προσήγοντο ἄν—sc. *τὰς πόλεις*. Cf. the advice of Nicias at the beginning of the expedition *τῶν ἄλλων τινα πόλεων προσαγαγέσθαι*, VI. 47. (Freeman says 'the reference must be mainly or wholly to Syracuse.' There is no ground for this assumption.)

ἐκ παρασκευῆς πολλῷ κ.—just as *ἐκ πολιτείας μεταβολῆς* refers to something which the A. had *not* been able to do, so *ἐκ π. πολλῷ κ.* refers to something which they had *not* possessed: for, besides being under democracies, the cities had 'fleets and horses and greatness.' Hence *δημοκρατουμέναις* corresponds with *ἐκ πολιτείας μεταβολῆς*, and *καὶ ναῦς* etc. with *ἐκ π. πολλῷ κρείσσονος*. Thuc. is referring to the *whole course* of the expedition from the start. For the facts alluded to, compare (*a*) what Hermocrates is made to say before the A. landed—*οὐ πλείους τῶν ἐνοικούντων καὶ ἀστυγειτόνων ἔρχονται, πάντα γὰρ ὑπὸ δέους ξυνίσταται*, VI. 33, (*b*) what Athenagoras is made to say—*ἡγοῦμαι . . . τὴν ἡμετέραν πόλιν αὐτὴν τῆς νῦν στρατιᾶς . . . καὶ εἰ δὶς τοσαύτη ἔλθοι, πολὺ κρείσσω εἶναι*, VI. 37, (*c*) what Thuc. says above in c. 28 of the relative size of Syracuse and Athens.

14. **σφαλλόμενοι δὲ τὰ πλείω**—cf. II. 65, 12 *σφαλέντες ἐν Σικελίᾳ ἄλλῃ παρασκευῇ*. He is thinking of the turn which the siege had taken. Cf. I. 69, 5.

15. **τά τε πρὸ αὐτῶν**—*i.e.* before the sea-fight,—the sense of

αὐτὰ being as often supplied from the context. (The brevity of this passage renders it very obscure. The sense of *κρείσσονος* and *πλείω* is, I believe, uncertain. *κρείσσονος might* mean 'larger than that brought by Demosthenes and Eurymedon'; *πλείω might* imply 'since the arrival of Demosth. and Eur.' The above explanation is only offered as an approximation to the probable meaning.)

17. **μᾶλλον**—sc. *ἠπόρουν*.

§ **1** l. 2. **ἀδεῶς**—even past the A. station. 56

3. **διενοοῦντο κλῄσειν**—'were resolved that they would close.'

§ **2** l. 6. **περὶ τοῦ . . . σωθῆναι . . . τὴν ἐπιμέλειαν**—like *ἀγών, κίνδυνος περὶ* with noun.

8. **ἐκείνους**—again notice this use of *ἐκεῖνος*.

9. **ἀπό τε τῶν παρόντων**—'in consequence of the present circumstances.'

13. **καλὸν σφίσιν κ.τ.λ.**—'the success would appear to the Greeks glorious to them.' There is a metaphor here from the Olympic games. *ἐς τοὺς Ἕλληνας* is used with *φανεῖσθαι* just as it is with *λέγειν* when large bodies are addressed. The Greeks are here spectators of the contest.

16. **ἐλευθεροῦσθαι**—the pres. is here used in a vivid sense for the future.

οὐ γὰρ ἔτι—this did not prove to be the case at once. Cf. II. 65, 12 *ὅμως δέκα ἔτη ἀντεῖχον*.

19. **καὶ αὐτοὶ**—co-ordinate with *τούς τε γὰρ* l. 15.

αὐτῶν—neut., used as in c. 55, 2 l. 15.

§ **3** l. 21. **καὶ ἦν δὲ**—cf. II. 36 *καὶ πρέπον δὲ ἅμα*. In this idiom *δὲ* is the connecting particle, while *καὶ* emphasises the statement. This is a remark added by Thuc. on his own account.

22. **οὐχὶ Ἀθηναίων**—'it was not the A. only that they were going to conquer, but many of their allies as well, and not by themselves either, but in company with those who had come to their aid—having taken the lead with . . . and having put forward their city in the struggle to take the post of danger and having made a great advance with the fleet.'

23. **περιεγίγνοντο**—the imperf. of *γίγνομαι* and its compounds is frequently thus used when something about to happen is anticipated. So with *δίδωμι* and compounds. Cf. Andoc. I. *φονεὺς ἐγιγνόμην τοῦ πατρός* = 'I was near becoming my father's murderer.'

τῶν ἄλλων πολλῶν ξυμμάχων—they would be defeating as well their own enemies in Sicily.

24. **οὐδ' αὐτοὶ αὖ μόνοι**—Krüger objects that it would detract from the glory of Syr. to say that they won with the help of

others; but Thuc. here states with exactness the nature of the success, and is not concerned either to enhance or to detract from it. Their distinction was (*a*) to have fought side by side with Corinth and Sparta, (*b*) that Syr. had borne the brunt of the struggle, (*c*) that thus it had been the chief instrument in destroying the A. empire. 'It was Syracuse, that day the equal yoke-fellow of Cor. and of Sparta, going forth at the head of a crowd of allies, but with Syr. herself the centre and object of the strife, that was called on to strike the blow.' Freeman.

27. **ἐμπαρασχόντες**—*i.e.* *παρασχόντες ἐν τῷ ἀγῶνι*. *ἐν* in compounds has often an adverbial force; as in II. 44, 1 *ἐνευδαιμονῆσαι = εὐδαιμονῆσαι ἐν τῷ βίῳ*.

προκινδυνεῦσαί τε—the *τε*, as Herbst rightly says, joins *προκόψαντες* with *ἐμπαρασχόντες*, and *προκινδυνεῦσαι* is in this order because it is an integral part of the phrase.

28. **τοῦ ναυτικοῦ . . . προκόψαντες**—having opened the way for the navy, by shewing that the A. were not invincible by sea. Cf. Eur. *Hippol.* 23; Xen. *Hipparch.* 6, 5.

§ 4 l. 29. **ἐπὶ**—'to,' whether as friends or as enemies.

31. <**πολεμοῦντος**>—without some such word we should have to supply *ξυνελθόντος*, but the ellipse is very awkward, and, as Stahl says, the sense *ad urbem convenire* is absurd.

57 § 1 l. 1. **ἐπὶ Σ. καὶ περὶ Σ.**—belongs to *ἐπολέμησαν*, which is ingressive, = 'went to war.'

4. **ἐπὶ Συρακούσαις**—Holden retains the MSS. *ἐπὶ Συρακούσας*, and takes it with *ἐλθόντες*; but (1) the order is against this; (2) *ἐπὶ Συρακούσας* then impedes the progress of the sentence, since *ἐπὶ Σικελίαν τε καὶ περὶ Σ.* is supplied with *ἐλθόντες* (Herbst agrees with Holden; and he thinks that the form of the sentence is improved).

5. **οὐ κατὰ δίκην κ.τ.λ.**—'joining one another not so much from a sense of right . . ., but rather as circumstances united the several states either through interest or on compulsion.'

τι μᾶλλον—often used together, or in the form *μᾶλλόν τι*. It is stronger than *μᾶλλον*. *μᾶλλον . . . ἀλλὰ* for *μᾶλλον . . . ἤ*, only found after a *neg.*, gives greater emphasis to the second clause.

6. **κατὰ ξυγγένειαν**—it will be seen in § 2 fol. that very few of the allies of either side took their side in the war from this motive.

μετ' ἀλλήλων στάντες—the usual construction; but *ἵστασθαι πρός τινα* is also found.

7. **ὡς ἕκαστοι . . . ἔσχον**—cf. c. 2, 1 *ὡς εἶχον τάχους*.

τῆς ξυντυχίας—'circumstances' which result in decisive action. Here these circumstances are themselves the result of

interest or necessity. Hence the 'circumstances' are feelings that prompt the different states to unite. Cf. I. 33, 3. (No doubt this is what Classen meant by rendering *ὡς τῆς ξ. ἔσχον* 'as they came into a closer relationship.')

§ 2 l. 10. **Ἀθηναῖοι μὲν κ.τ.λ.**—chiasmus again.

12. **αὐτοῖς**—after *τῇ αὐτῇ*.

13. **ἔτι**—with *νομίμοις*.

Λήμνιοι—the allies of Athens are enumerated thus: (1) Colonists § 2; (2) Euboea § 4; (3) Cylades § 4; (4) Asia Minor §§ 4-6; (5) the islands off north-west coast of Greece § 7; (6) Peloponnesians and *μισθοφόροι* §§ 8-10; (7) allies in Italy and Sicily § 11. Lemnos and Imbros were secured for Athenian cleruchs by Miltiades; and these two with Scyros were regarded as very peculiarly the possessions of the A. in the north.

14. **οἳ τότε Αἴγιναν εἶχον**—*i.e.* the A. cleruchs placed there in 431 B.C., when the Aeginetans were expelled by A., and settled by Sparta in Thyrea, the border-land between Argolis and Laconia.

15. **Ἑστιαιῆς**—taken by A. for cleruchs after the reduction of Euboea by Pericles in 445.

16. **ἄποικοι**—*i.e.* the *κληροῦχοι* had by now quite supplanted the older population and taken its name, and were regarded as owners, like the *possessores*.

ξυνεστράτευσαν—ingressive, 'took the field with them.'

§ 3 l. 17. **οἱ μὲν ὑπήκοοι**—Stahl notes that there are two classes of these perpetual and subject allies, viz. (1) *ὑπήκοοι καὶ φόρου ὑποτελεῖς*, (2) *ὑπήκοοι οἱ ναυτικὸν παρεχόμενοι* or *αὐτόνομοι*, enjoying their own constitution; viz. Methymna, Chios. These are both distinct from *οἱ ἀπὸ ξυμμαχίας αὐτόνομοι*, like Corcyra, Zacynthus, Cephallenia.

§ 4 l. 19. **ὑπηκόων καὶ φόρου ὑ.**—subdivided into those from (1) Euboea, (2) *νῆσοι*=the Cyclades, (3) Ionia. In the latter Chios is included, but Thuc. adds an explanation that it was not *ὑποτελής*.

Ἐρετριῆς καὶ Χαλκιδῆς—the two most important towns of Euboea; in early times they were rivals. Chalcis is still the capital of the island, but Eretria is now quite insignificant.

21. **νήσων**—often used in a restricted sense for the Cyclades. Cf. I. 13, 6; III. 104, 2.

Κεῖοι—cf. Herod. VIII. 46 *Κήιοι ἔθνος ἐὸν Ἰωνικὸν ἀπὸ Ἀθηνέων*.

23. **τούτων**—asyndeton with demonstr., as Herod. IX. 26 with *τότε*.

25. **τὸ πλεῖστον . . . πάντες**—'all being Ionians in the main.' There were some Dryopians among the Styrians, and in the Cyclades there were Carians.

ἀπ' Ἀθηναίων — there was an unfounded tradition th: Chalcis and Eretria were founded by Athens. As for Ion and the Cyclades, cf. I. 12 *Ἴωνας μὲν Ἀθηναῖοι καὶ νησιωτι τοὺς πολλοὺς ᾤκισαν.*

26. **Καρυστίων** — Herod. says that the Dryopians ha originally lived in Doris and had been driven out through tl early migrations.

27, **ὅμως** — with *Ἴωνές γε.* Though they served und obligation, yet it was natural for them to be on the side of A.

§ 5 l. 29. **Μηθυμναῖοι**—the only Lesbians who retained the autonomy after the revolt of 428. The Aeolians colonised s places in Lesbos.

30. **Αἴνιοι** — at the mouth of the Hebrus, colonised l Aeolians from Mytilene.

31. **Βοιωτοῖς** — the Aeolian colonisation proceeded fro Thessaly and Boeotia.

33. **καὶ ἄντικρυς**—'though outright.' The Plataeans mea are those who escaped at the time of the siege. Athens ha given Scione to them for a home.

§ 6 l. 34. **Ῥόδιοι**—Rhodes was a tripolis, and very ear acquired great wealth by its trade, and remained rich unt debased by Rome.

Κυθήριοι—seized by Nicias in 424. Athens had retaine Cythera contrary to the terms of his peace.

§ 7 l. 41. **τῶν περὶ Πελοπόννησον**—regular expression f the N.W. islands. Cf. VI. 85 *νησιώτας ὄντας . . . ἐν χωρίο ἐπικαίροις περὶ τὴν* Π.; Isocr. XV. 108 *τίς οὐκ οἶδε Κόρκυραν ἐπικαιροτάτῳ καὶ κάλλιστα κειμένην τῶν περὶ* Π.;

42. **Κεφ. μὲν . . . αὐτ. μέν, κατὰ δὲ . . . Κερ. δὲ** — tl extremes and the means are contrasted, as usually with th double use of *μὲν . . . δέ.* For the islands see on c. 31, 2 l.

43. **κατὰ δὲ τὸ ν.**—'as islanders.'

μᾶλλον—the edd. supply *ἢ οἱ ἠπειρῶται*, following Aemili Portus. It is not easy to detect hereabouts any antithes between the condition of the islanders and mainlanders. Thu means *μᾶλλον ἢ ἑκόντες.* Freeman says 'the practical effect a formally equal alliance between a stronger and a weak power is well set forth.' (My explanation of *μᾶλλον* is strong supported by *οὐχ ἧσσον* sc. *ἢ ἀνάγκῃ* below.)

45. **Κορίνθιοι σαφῶς** — 'actually Corinthians.' In 4 Corcyra had helped Syracuse against Hippocrates of Gela, a once again helped her in the days of Timoleon.

47. **ξυγγενεῖς**—Corinth being the mother-city of both.

48. **ἐκ τοῦ εὐπρεποῦς**—the obligation under which Corcy stood to Athens made a *πρόφασις εὐπρεπὴς* for sinking h obligation to respect her mother-city.

49. **εἵποντο**—the simple verb following the compound of l. 44 is idiomatic.

§ **8** l. 49. **οἱ Μεσσήνιοι νῦν κ.**—*i.e.* not the inhabitants of Messenia or of Messana in Sicily, but *οἱ ἐκ* N. *καὶ ἐκ* Π., 'those whom we in our day call Messenians.' They were descended mostly from *οἱ παλαιοὶ* Μεσσήνιοι I. 101 f. (Stahl says that Thuc. alludes to the fact that some of them were really helots; but it is more likely that he alludes to their change of home at the end of the third Messenian war and in 425 B.C.)

50. **νῦν**—means the time at which he writes. From *τότε* it looks as if Pylus was then no longer in the hands of the A.: if so this sentence was written after A. lost Pylus in 409 B.C.

52. **Μεγαρέων φυγάδες**—expelled in the party struggle of 424 B.C., when Brasidas saved Megara from falling into the hands of A.

53. **Σελινουντίοις**—S. was a colony from Hyblaean Megara.

ξυμφορὰν—*i.e.* their exile. Cf. *calamitosus.*

§ **9** l. 55. **ἤδη**—'from this point,' as in II. 96, 3.

'Αργεῖοι—the alliance with A. had been renewed in June 417 B.C.

57. **ἔχθρας**—Argos, long the rival of Sparta, had been humbled by her in 495 B.C.

τῆς παραυτίκα ἕκαστοι ἰδίας ὠ.—generally understood to mean that they were mercenaries; but the plur. *ἕκαστοι* is against this. Possibly Haacke rightly refers to Spartan and anti-Spartan factions in Argos.

60. **'Αρκάδων**—already heard of as mercenaries in the Persian wars. Herod. VIII. 26.

αἰεὶ—'at any time.'

62. **οὐδὲν ἧσσον**—*i.e.* though they belonged to the same race.

65. **Κρησὶ . . . ξυγκτίσαντας**—the same change as in c. 40, 4 *al.*

67. **μετὰ μισθοῦ ἐλθεῖν**—cf. Isocr. XVII. 46 *μετὰ ποίας ἂν ἐλπίδος ἦλθον ἐπὶ τοῦτον;*

§ **10** l. 69. **Δημοσθένους**—objective. They remembered the victory which they had won in 426 under his lead. See on c. 16, 1 l. 12.

εὐνοίᾳ—most of the Acarnanians had been allies of A. since 430. See on c. 31, 2 l. 11.

§ **11** l. 71. **κόλπῳ**—is sometimes omitted with *ὁ* 'Ιόνιος.

Θούριοι καὶ Μ.—see c. 33, 5.

72. **ἐν τοιαύταις κ.τ.λ.**—'who, when the Athenians came, had been reduced to such straits by a revolution.' With *ἐν ἀνάγκαις* cf. *ἀνάγκαις ταῖσδ' ἐνέζευγμαι* Aesch. *P. V.* 109. *τοιαύταις* means 'such as induced them to join the A.' *τότε*

refers to c. 33, 5, where we found that Thurii had to be pe suaded, while Metapontum in addition had passed through crisis (*καιροί*). Now we find that Thurii also had suffered : the same way. (*τοιαύταις* was first explained thus by Baue It is obscure. Did Thuc. write *ταῖς αὐταῖς* ; or did he mean l *τοιαύταις* that the *στασιωτικοὶ καιροὶ* of Thurii 'were such as have described in the case of Metapontum'?)

73. **κατειλημμένοι**—*deprehensi*, sc. *ὑπὸ τῶν Ἀθηναίων*.

74. **Νάξιοι καὶ Κ.**—c. 14, 2.

75. **Ἐγεσταῖοι**—Segesta, as its coins and the Romans ca it, was chief city of the Elymians, who were thought to l Trojans. It was perpetually at war with Selinus. Life w: difficult in the W. corner of Sicily owing to the constaı rivalry of the Carthaginians and the Greeks there. In 4(Segesta joined Carthage in an attack on Selinus which destroye for ever the greatness of that city.

οἵπερ ἐπηγάγοντο—it is indicative of the falling off of hig sentiment at Athens that she had consented to aid the barbaria against a Greek town.

76. **Σικελῶν τὸ πλέον**—it is easy to see why the majorit of the Sicels joined A. They did so early in the campaig of 414, about June, when the 2nd Syracusan counter-wa had failed to check the A. circumvallation and the besiegir fleet had command of the Great Harbour, when Syr. wı in terror and peace was being discussed there. See also c c. 1, 4. The Sicels hoped to use Athens as a means f diminishing Greek influence in Sicily, and ever since A. ha first interfered in Sicily, they had shown a strong tendency t support her.

Τυρσηνῶν—cf. c. 53, 2.

78. **τοσάδε . . . ἔθνη**—it must have been very hard to g all these different elements to work with a common will.

58 § 1 l. 1. **Καμαριναῖοι**—see on c. 33, 1, as also for Γελῷοι.

3. **Ἀκραγαντῖνων**—*Girgenti*, 'the fairest of mortal citie (Pind. *Pyth.* XII. 1), remained neutral throughout. Cf. on 32, 1. The life of Empedocles of Acragas, 484-424, abou covers the greatest period in the history of Sicilian art.

ἐν τῷ ἐπ' ἐκεῖνα = *μετ' αὐτοὺς* above.

§ 2 l. 4. **οἵδε μὲν**—here *ὅδε* refers to what precedes. This very rare in prose except in Herod. and Thuc. Cf. c. 58, : So with *τοσόσδε* in c. 57, 11 ; 58, 3 ; 59, 1 ; 78, 1.

6. **Ἱμεραῖοι**—see on c. 1, 1 l. 11.

7. **μόνοι**—*i.e.* they are the only Greeks there.

8. **οἰκοῦσιν**—used elsewhere in proximity to *νέμεσθαι*. The small things show how ancient authors, like modern ones, uı consciously have their mannerisms.

§ 3 l. 9. ἔθνη — of small communities, but referring to difference of origin.

11. Σικελοὶ μόνοι—no Elymians, Sicans, or Phoenicians joined Syr.

14. νεοδαμώδεις — see on c. 19, 3. With the helots they numbered 600 hoplites; Eccritus, a Spartan, had been sent in command of them, but he must have returned.

17. μόνοι—the C. alone sent both ships and infantry. The Leucadians and Ambraciots sent ships only.

Λευκάδιοι καὶ Ἀ.—were allies of Sparta. Corinth was their mother-city.

20. ἀναγκαστοὶ—see on c. 19, 4 l. 33, and Index *s.v.*

§ 4 l. 21. πρὸς—'in comparison with.'

23. μεγάλας—not that they were greater than Corinth and Sparta, but because their cities were large they needed less support from outside.

25. ἄλλος ὅμιλος—light-armed troops. *ὅμιλος* is confined to poetry, Herod., Thuc., and late authors. Thuc. uses it often.

§ 1 l. 3. οὐκέτι οὐδὲν κ.τ.λ.—the object of this emphatic statement is to show that now the deciding struggle—the *ἀγὼν μέγιστος*—was at hand. 59

§ 2 l. 4. δ' οὖν—resumes from c. 56.

5. καλὸν ἀγώνισμα . . . εἶναι—cf. c. 56, 2; 86.

6. ἐπὶ—'as a consequence of.'

7. ἑλεῖν τε τὸ σ.—'to capture the whole of that vast army,' *στρατόπεδον* being the besieging force wherever it was stationed.

9. μηδὲ καθ' ἕτερα = *κατὰ μηδέτερα.*

§ 3 l. 10. ἔκλῃον — apparently they left a narrow opening (*διέκπλους*) which was guarded by chains.

14. ἤν—'in case,' like *εἴ πως, εἰ ἄρα.*

15. ὀλίγον οὐδὲν κ.τ.λ.—cf. II. 8 *ὀλίγον ἐπενόουν οὐδὲν ἀμφότεροι*; Aristoph. *Eq.* 387 *μηδὲν ὀλίγον ποίει. νῦν γὰρ ἔχεται μέσος*; Plut. *Demetr.* 43 *μικρὸν οὐδὲν ἔτι ἐφρόνουν.*

§ 1 l. 2. τὴν ἄλλην διάνοιαν—'their ulterior purpose.' 60

βουλευτέα—the plur. of the verbal replacing the sing. is esp. common in Thuc.

§ 2 l. 4. ταξίαρχοι—not usually present at the council.

6. ἐκπλευσόμενοι—*i.e.* before the eclipse.

7. ἔμελλον—here introduces *Oratio Obliqua.*

9. τὰ ἄνω—Epipolae was to be abandoned. There is nothing to show that they had quitted it before this, as Arnold thought.

10. διατειχίσματι—by fencing round a space at the end of the double wall.

14. τοῦ ἄλλου—those who were not needed to guard the narrow space.

22. **ἀντιλήψεσθαι**—'gain'; the word implies secure possession. So with *ἀντίληψις*, seizure, grip, objection.

§ 3 l. 23. **ὡς . . . καὶ**—see on c. 43, 1.

26. **καὶ ὁπωσοῦν**—with *ἐπιτήδειος*.

ἡλικίας μετέχων—*i.e.* not altogether *ἐν τῷ ἀχρείῳ τῆς ἡλικίας* (II. 44, 4), and so fit for military service. This must mean that non-combatants were to be used, for none of the regular troops could have been otherwise than *ἡ. μετέχων*.

ἐπιτήδειος—opposite of *ἀχρεῖος* or *ἄχρηστος*, in a military sense.

§ 4 l. 27. **καὶ**—'and so.'

31. **ἐξ ἀναγκαίου**—'in desperate straits'; best taken alone as an adverbial phrase. (Some edd. make *ἀν.* fem. agreeing with *διανοίας*, but *τοιαύτης* is then very awkward.) Adverbial phrases with *ἐκ* are very common.

τοιαύτης—sc. *ἐκ*, 'from the nature of their plan,' *i.e.* considering the difficulties that it involved.

§ 5 l. 35. **κρατηθῆναι**—alluding to cc. 52-3.

61 § 1 l. 2. **ἄλλων**—see c. 4, 3.

ὁ μὲν ἀγὼν—'in the coming struggle every one of us will be fighting for country and for life just as much as the enemy. If we win this battle at sea, every individual may see again his own home, wherever it may be.' There is a different nuance in *πατρίδος* as applied to the A. and the Syr. For the use of *τῳ* cf. Eur. *Heraclid.* 826 *καὶ τῇ τεκούσῃ νῦν τιν' ἀρκέσαι χρεών*.

§ 2 l. 8. **ἀθυμεῖν δὲ κ.τ.λ.**—'but we must not despair, nor must we allow ourselves to feel like raw recruits, for whom a defeat in their first battle fills all the future with foreboding of similar misfortunes.' *τὴν ἐλπίδα* is defined by *τοῦ φόβου* as 'an expectation that falls in the sphere of fear.' Cf. Plat. *Laws* p. 644 C *κοινὸν μὲν ὄνομα ἐλπίς, ἴδιον δὲ φόβος μὲν ἡ πρὸ λύπης ἐλπίς, θάρρος δὲ ἡ πρὸ τοῦ ἐναντίου. ταῖς ξυμφοραῖς* means the reverses they have met with.

§ 3 l. 13. **ἀλλ' ὅσοι τε**—'no; all of you who are A., with the experience of many wars, all of you who are allies, our constant companions in arms, remember how calculation is baffled in war, and, in hopes that fortune may yet be with us, and resolved, as you see your army before you, to renew the struggle in a manner worthy of your numbers, prepare.'

14. **πάρεστε**—occasionally the 3rd person is found in such rel. clauses; *e.g.* Andoc. 1, 46 *ὁπόσοι ὑμῶν παρῆσαν, ἀναμιμνήσκεσθε*; Lys. 12, 97. So in Latin poets, as Ovid *Trist.* III. 4, 75 *et qua quisque potest aliqua mala nostra levate.* See also on c. 64, 2.

16. **τῶν ἐν τοῖς πολέμοις παραλόγων**—Thuc. insists on the

uncertainty, the inconsequence, of war so often because he regards history, under normal conditions, as effect following ascertainable causes. He introduced into history the notion of law.

17. **τὸ τῆς τύχης** — denoting a power acting by some inscrutable method. Cf. Eur. *Alc.* 785 *τὸ τῆς τύχης ἀφανὲς οἷ προβήσεται.* *τὰ τῆς τύχης* are the manifestations of this power.

κἂν μεθ' ἡμῶν . . . στῆναι—cf. c. 77, 3 *ἱκανὰ γὰρ τοῖς πολεμίοις ηὐτύχηται.* Other statements by Nicias of a like nature, showing how firmly he believed in the distribution during life of rewards and punishments, are found in v. 16, 1 ; vi. 11, 6 ; 23, 3. It is the idea that meets us in Aeschylus and Herodotus.

18. **ἀναμαχούμενοι**—generally with an accus., as Plato *Hip. Maj.* p. 286 D *ἰέναι πάλιν ἐπὶ τὸν ἐρωτήσαντα, ἀναμαχούμενος τὸν λόγον.*

19. **ὑμῶν αὐτῶν**—attracted into the rel. clause, like *ἕκαστος.*

§ **1** l. 1. **Ἃ δὲ ἀρωγὰ κ.τ.λ.**—'we on our side have discussed with the pilots and have provided all the means in our power which we found would help us in the narrow space of the harbour against the difficulties that gave us trouble before, namely the crowding of the vessels and the enemy's men on deck.' 62

ἐπὶ—describes the circumstances, as in ii. 17 *προῄδει μὴ ἐπ' ἀγαθῷ ποτε αὐτὸ κατοικισθησόμενον.*

5. **παρασκευὴν**—force. For the fact see c. 40, 5.

οἷς—neut., referring to *ὄχλος* and *παρασκευή.*

6. **ἐκ τῶν παρόντων**—cf. c. 77, 1.

§ **2** l. 8. **καὶ γὰρ τοξόται κ.τ.λ.**—'there will be many archers and javelin men on board and very many whom in a battle out at sea we should not have thought of using, since the overweighting of the ships would impede our skill ; but here being forced to fight a land battle aboard ship, we shall find the plan convenient.'

11. **διὰ τὸ βλάπτειν ἂν**—frequent use. of the infin. with art. is a mark of the speeches and the higher style.

14. **πρόσφορα**—the rel. *ᾧ* is lost sight of. Cf. Herod. ix. 21 *τῇ τε ἐπιμαχώτατον ἦν . . . καὶ πρόσοδος μάλιστα ταύτῃ ἐγίνετο.* For the plur. cf. c. 43, 2.

§ **3** l. 14. **ηὕρηται δ' ἡμῖν κ.τ.λ.**—'we have worked out all the plans needed on our side in the construction of our vessels, and to meet the thick beams on the enemy's prows which gave us most trouble, we have arranged iron grapnels, which when thrown at them will prevent any ship that has struck us from backing, if the marines work well afterwards.' *ηὕρηται ἡμῖν,* like *ἡτοίμασται* above, is another example of the preference for the impers. pass. in Gk.

16. **παχύτητας**—the plur. of the abstract used distributively, as also *ἐπιβολαί*. *ᾧπερ* is like *ἐν ᾧ* referring to a preceding clause.

18. **τῆς προσπεσούσης**—*ἑκάστης π.*; cf. c. 65, 2 *τῆς νεώς*.

19. **τὰ ἐπὶ τούτοις**—'what follows,' *i.e.* boarding the ships. Cf. Aristoph. *Eccles.* 82 *τἀπὶ τούτοις δράσομεν*.

§ 4 l. 19. **ἐς τοῦτο γὰρ κ.τ.λ.**—'in fact we have, as I said, been forced into fighting.' For *ἐς τοῦτο . . . ὥστε* cf. c. 48, 3.

23. **ὅσον ἂν . . . ἐπέχῃ**—'so much as our troops will occupy.'

63 § 1 l. 1. **ὧν χρὴ κ.τ.λ.**—'Bear this in mind, and fight to the end with all your strength; and do not be driven ashore, but when two ships strike, do not let them drive you off until you have cleared the heavy troops from the enemy's deck.'

4. **πρότερον . . . ἢ . . . ἀπαράξητε**—*πρότερον . . . ἢ* occasionally stands for *πρότερον . . . πρὶν* with subj., indic. or infin. in Herod. and Thuc., but very rarely in other authors, as Demosth. 31, 12 (early speech) *πρότερον τοὺς ὅρους ἔστησεν ἢ ἐκεῖνον τὴν δίκην ὀφλεῖν*. The subj. without *ἂν* in temporal sentences—after *πρίν, πρὶν ἤ, μέχρι*—is also a mark of early prose.

6. **ἀπαράξητε**—cf. c. 6, 3 l. 21.

§ 2 l. 6. **καὶ ταῦτα κ.τ.λ.**—'I am now addressing not so much the sailors as the soldiers, as it is on the men on deck that this duty mainly falls: and at present we have still the advantage of them in most points with our infantry.' The last clause betrays the speaker's want of confidence.

§ 3 l. 11. **τοῖς δὲ ναύταις**—'Sailors, I urge, nay more, I entreat you, not to be in any way too overcome by your misfortunes; you have now better arrangements above, and a greater number of ships. Think, I beg you, how well worth preserving is the pleasant feeling that, being thought Athenians so long even if you are not so, by your knowledge of our language and your imitation of our institutions you were admired in Greece, and—as far as advantages go—had as great a share as we in our empire, while, in the matter of respect from our subjects and immunity from wrong, you had much more than we.' This § appears to start with the 3rd pers., which is changed for the 2nd in *ἐθαυμάζεσθε* (l. 18); but the Gk. orators habitually mingle statements about people with direct address to them in this way.

12. **τῷδε**—*i.e. ἐν τῷ περαινεῖν*.

15. **τὴν ἡδονὴν**—the pleasure which he describes in the rel. clause following.

16. **οἳ**—the antecedent, *ὑμῖν*, is omitted. The sentence *ἀξία ἐστὶν ἡ ἡδονὴ διασώσασθαι οἳ . . . ἐθαυμάζεσθε* is constructed like *τὸ δ' εὐτυχές, οἳ ἂν . . . λάχωσιν* in II. 44, 1.

τέως = [illegible]

'Αθηναῖοι νομιζόμενοι — he means the *ξένοι* and *μέτοικοι* serving as *ναῦται*; at the same time he lays stress on the influence of the Athenian *ὄχλος ναυτικός*. So in [Xen.] *Ath. Pol.* I. 2 *οἱ κυβερνῆται καὶ οἱ κελευσταὶ καὶ . . . οἱ πρῳρᾶται καὶ οἱ ναυπηγοί, οὗτοί εἰσιν οἱ τὴν δύναμιν περιτιθέντες τῇ πόλει πολὺ μᾶλλον ἢ οἱ ὁπλῖται καὶ οἱ γενναῖοι καὶ οἱ χρηστοί.* There was promotion from the lowest position as a rower to the highest as *κυβερνήτης*. There would be few true-born Athenians amongst the *ναῦται* now owing to the disasters in Sicily. Prob. many *θῆτες*, who ordinarily served as sailors, were employed as hoplites.

18. **τῇ ἐπιστήμῃ**—causal with *θαυμάζω*, as IV. 85, 3; with *φοβοῦμαι* II. 89, 6.

τῶν τρόπων—the private habits as contrasted with the *πολιτεία*, the public institutions, of Athens. The A. prided themselves both on their *πολιτεία* and on their *τρόποι*.

ἐθαυμάζεσθε κατὰ τὴν 'Ελλάδα—Thuc., owing to his own exile and his travels, would have good reason to know the fact and to appreciate the value of the *ἡδονή*.

20. **ἐς τε τὸ φοβερὸν τοῖς ὑπηκόοις**—some of the *μέτοικοι* whom N. is supposed to be addressing must have been *by origin* *ὑπήκοοι*, so that Thuc. prob. means that those of them who had served in the A. fleet were regarded with awe in their own cities. *φοβερὸν* = 'causing fear'; cf. on c. 42, 3.

22. **πολὺ πλεῖον**—chiasmus with *οὐκ ἔλασσον*. This passage, besides containing an exaggeration (see crit. note), seems rather lacking both in taste and in tact, even when we remember that most of the doubtful supporters of A. had deserted. But it must be remembered that none of the speeches in Thuc., and least of all the military harangues, could possibly have been delivered. See Appendix I.

§ 4 l. 22. **ὥστε κοινωνοὶ κ.τ.λ.**—'with you alone we freely share our empire; it is but just that you should not betray it now; rather, filled with scorn of the Corinthians whom you have often defeated and of the Sicilian Greeks, not one of whom even dared to face us so long as our fleet was at its best, repel them, and show that in spite of sickness and disaster your science is superior to another's confidence while succeeding.'

23. **ἐλευθέρως**—always understood to mean 'while retaining your freedom' and compared with VI. 85, 2 *ἐλευθέρως ξυμμαχοῦντες*. It implies this too; but it is meant as an allusion to the generous spirit in which A. had treated them. Cf. II. 37, 2 *ἐλευθέρως τὰ πρὸς τὸ κοινὸν πολιτεύομεν.*

24. **καταφρονήσαντες**—paronomasia with preceding word. The aor. is ingressive.

27. **ἤκμαζε τὸ ναυτικὸν**—the decline of the naval power of Athens meant the decline of her empire over the imagination of Greece.

30. **ἑτέρας**—for *ἑτέρων*, but preferred so as to correspond with *ὑμετέρα.*

εὐτυχούσης — contrasted with *καὶ μετ' ἀσθενείας καὶ ξ.* Observe this very common use of *μετὰ* with abstract nouns.

64 § 1 l. 1. **τούς τε 'A. κ.τ.λ.**—'Those of you who are A. I once again remind that you have at home no ships in the docks like these, no men fit for service, and that in the event of any other issue than victory, your enemies here will immediately sail thither, and our friends who are left there will not be strong enough to repel our enemies on the spot together with the invaders. And so, while you will immediately be at the mercy of Syr.—and you know yourselves the purpose you had in attacking them—your countrymen will be at the mercy of Sparta.'

2. **οὔτε ναῦς**—at the beginning of the Pel. war, the A. had 300 ships ready, and shortly afterwards a reserve fleet of 100 ships was created. The normal strength of the fleet during the war was over 300.

4. **ἡλικίαν**—concrete, like *νεότης*, and *juventus.* The abstract term represents the young men as a power in the state.

5. **τι ἄλλο ἢ τὸ κρατεῖν**—Euphemism in alluding to defeat is very common, and Gk. authors habitually avoid close reference to the scene of a disaster.

6. **ἐπ' ἐκεῖνα**—alluding, like *ἐκεῖ*, to Athens; both words were often so used by persons abroad.

§ 2 l. 11. **Ὥστε κ.τ.λ.** — 'Therefore, in this one struggle having to defend both yourselves and them, stand firm now, if ever, and reflect each and all that you who are now to embark are also to the Athenians infantry and ships and all that remains of the state, and the great name of Athens. In defence of these, if any man excel in skill or courage, let him show them now; he could not find a better chance to display them for his own benefit and for the safety of all.' In this epilogue the end proposed by the speaker (*τὸ τέλος* Arist. *Rhet.* B. 19, 26 ; *τελικὸν κεφάλαιον* Hermogenes calls it) is *τὸ συμφέρον*, having before been *τὸ καλόν*. These two topics (*τόποι*) are extremely common in military harangues.

ὑπὲρ ἀμφοτέρων—alluding to *οἱ μὲν* in l. 9 and *οἱ δ'* in l. 10.

12. **καθεστῶτες** — with *ἐν* as in Herod. VII. 139, but far commoner with *ἐς*. Cf. *παρεστάναι ἐν τῇ γνώμῃ* Andoc. II. 24.

13. **καθ' ἑκάστους τε καὶ ξ.**—the mass is to act as a whole, and yet each individual is to feel that the safety of the mass

rests with him. It is again brought out below in *αὐτός τε αὐτῷ . . . καὶ τοῖς ξύμπασι.*

14. **ὑμῶν . . . εἰσὶ**—with 'partitive' gen. 1st or 2nd person, the verb is generally in the 3rd pers.

16. **καὶ νῆες**—the statement *οἱ ἐν ταῖς ναυσὶ νῆες εἰσί* is not very sane. Apparently Thuc. has in mind that the ships which are to take part and which cannot be replaced will not manœuvre—*ἠναγκάσμεθα πεζομαχεῖν ἀπὸ τῶν νεῶν*—so that the A. would be depending much less than usual on their ships and much more on their men. A ship when manned was to the Gks. a living thing. Here the ships will be manned, and yet will be inert. Before condemning the words right out we must notice the train of thought that has led Thuc. to write them. (The speech from c. 63, 3 to the end is not a good example of composition. See Appendix I.)

17. **τὸ μέγα ὄνομα**—Isocr. 6 § 110 *μὴ καταισχυνθῆναι τὸ τῆς Σπάρτης ὄνομα.*

18. **περὶ ὧν**—prob. neuter, applying to *πεζοὶ καὶ νῆες*, etc.

προφέρει = *προέχει*, but used so only by Herod., Thuc., and poets.

§ 1 l. 4. **παρῆν μὲν κ.τ.λ.**—'as they saw the arrangements actually being made, could see that the A. intended to fight.' 65

7. **ἡ ἐπιβολὴ**—'the device for flinging.'

§ 2 l. 9. **ὡς ἕκαστα**—this use of *ἑκάτερος* and *ἕκαστος* with *ὡς* and without a verb, after appearing in Herod. and Thuc., first reappears in Aristotle.

10. **ἐπὶ πολὺ**—as often, this replaces an accus. of the object.

11. **ὅπως ἂν ἀπολισθάνοι**—*ὅπως ἂν* appears with opt. in final clauses in Homer, Herod., only here in Thuc., and four times in Xen., and in Aesch. *Ag.* 364.

§ 1 l. 1. **Ὅτι μὲν καλὰ κ.τ.λ.**—'That our past exploits have been glorious, that it is a glorious future for which we are about to fight, most of you, we think, know: otherwise you would not have devoted yourselves with such enthusiasm to your task. But if any man has not so clear a perception of this as he should have, we will make it plain.' *αὐτῶν* = *τῶν προειργασμένων καὶ τῶν μελλόντων.* 66

§ 2 l. 7. **Ἀθηναίους γὰρ κ.τ.λ.**—'the A., who came to this country intending first to enslave S. and then, if they succeeded, the Pel. as well and the rest of Greece—the A. who possess an empire at present the largest of all that belong or ever have belonged to Greeks, you, the first to withstand their navy that gave them all their power, have already defeated in several battles by sea and are probably going to defeat again now.' Observe the construction of this admirable sentence, and esp. the order.

10. **ἔπειτ᾽**—as *καὶ* follows, we should perhaps read *ἔπειτα δέ* with B, since *ἔπειτα δὲ καὶ* is the regular formula.

14. **τῷ ναυτικῷ**—for the dat. after *ὑφίστασθαι* see L. and S. This is the only instance in Thuc., since in II. 61, 4, which edd. compare, *ξυμφορὰς τὰς μεγίστας ὑφίστασθαι* is the true reading.

§ 3 l. 16. **ἄνδρες γὰρ κ.τ.λ.**—'for when men are humbled in that wherein they claim to excel, what remains of their self-respect is more thoroughly weakened than if they had not thought to excel (sc. *προύχειν*) from the first, and while receiving a check from the unexpected outcome of their boast, they give way even more than their real strength necessitates. This we may suppose to be the case with the A. now.'

18. **αὐτὸ ἑαυτοῦ**—a rhetorical device for exhibiting the change in the condition of a thing, which none the less retains its identity.

19. **τῷ παρ᾽ ἐλπίδα τοῦ αὐχήματος**—if taken together, with Classen and Böhme, this balances *παρὰ ἰσχὺν τῆς δυνάμεως* better than if *τοῦ αὐχήματος* is put with *σφαλλόμενοι*, and *τῷ παρ᾽ ἐλπίδα* (=unexpectedly) taken alone, with Bloomfield, Arnold, and Stahl. See Appendix II.

21. **ὃ νῦν**—'the speaker shows that while they themselves might well anticipate *victory*, their enemies will look forward to nothing but *defeat*, and consequently will fail to exert the power which they have.' Bloomfield.

67 § 1 l. 1. **ἡμῶν δὲ κ.τ.λ.**—'with us the spirit which we had before, in which while still inexperienced we made a desperate venture, is now surer, and as we have added to it a conviction that we must be the strongest if we have defeated the strongest, every man's hope is doubled; and as a rule, in any enterprise, the greater a man's hope the greater is his readiness.' *ἡμῶν τὸ ὑπάρχον* is our *natural* spirit, *ὑπάρχω* being habitually used of a nation's qualities and mental characteristics. *ἡμῶν* is emphatic.

3. **δοκήσεως**—this word is found only in Herod. and Thuc. among prose authors.

4. **τοῦ κρατίστους εἶναι**—here, as in c. 36, 5 and VIII. 87, the MSS. give *τό*, but it is unlikely that Thuc. alone, and in these three places only, should have put the accus. to explain a gen. or dat. See Appendix II. *κρατίστους . . . κρατίστους* is *traductio.*

§ 2 l. 9. **Τά τε τῆς κ.τ.λ.**—'The counterfeits of our method which they have devised are customary in our mode of fighting, and we shall be prepared for every one of them. But they will have a number of heavy infantry on deck contrary to custom, and a number of javelin men from Acarnania and elsewhere,

mere landsmen aboard ship for the most part, who will not even find out how to discharge their javelins in a sitting position. Must they not endanger the ships and be thrown into utter confusion when they do not move in their usual manner?'

14. **τὸ καθεστηκὸς**—the 'established custom' of all navies.

15. **χερσαῖοι, ὡς εἰπεῖν**—most commentators since Bauer say that *ὡς εἰπεῖν* 'so to speak' is added because *χερσαῖος* is used esp. of animals. This is very improbable: elsewhere in Thuc. *ὡς εἰπεῖν* qualifies an universal statement, as II. 51; III. 38, 39, 82; VI. 30; VIII. 5, 96. There is no passage in which it is certainly used in any other sense; nor is it clear that *χερσαῖος* necessarily suggests animals.

18. **καθεζομένους**—prob. literal, and not merely 'cramped' as Göller thought. σφαλοῦσι = make rock.

22. **ταράξονται**—see on c. 36, 6. So *ὠφελήσομαι* is often used in pass. sense.

§ 3 l. 22. **ἐπεὶ καὶ κ.τ.λ.**—'for the number of their ships will be no advantage to them, in case any of you are alarmed about your numerical inferiority in the coming battle. In a small space many will be slower in accomplishing their object, and completely exposed to injury from our devices.'

πλήθει—often used of superior numbers.

27. **ἐς τὸ βλάπτεσθαι**—the construction, as Classen says, is influenced by *ἐς τὸ δρᾶν*. Elsewhere *ῥᾴδιος* takes plain infin. Cf. II. 11, 5 *πρός τε τὸ ἐπιέναι εὐψυχότατοι, πρός τε τὸ ἐπιχειρεῖσθαι ἀσφαλέστατοι.*

ἀφ' ὧν—for *ἀπ' ἐκείνων ἃ*—*i.e.* the nom. of the rel. is attracted. This is very unusual, and this is the only instance in Thuc.

§ 4 l. 28. **τὸ δ' ἀληθέστατον κ.τ.λ.**—'assure yourselves of a plain fact from information which we think to be clear: it is because their distress is overpowering and because they are forced by their present misery that they are reduced to the desperate expedient of risking a battle as best they can, trusting more to fortune than to orderly preparation. Their purpose is either to force their way out by sea or to retreat by land after the battle; for they know that their plight could not possibly be worse than it is.'

30. **βιαζόμενοι ὑπὸ**—see on c. 13 l. 13.

παρασκευῆς . . . τύχης—the same antithesis in IV. 55. So *γνώμη* and *τύχη* are very often contrasted. Thuc. thinks of Nicias. But *παρασκευὴ* is not 'actual force' here, as Bloomfield and Arnold say, but it is *τὸ παρεσκευάσθαι*, the opposite of *ἀταξία* in c. 68, 1.

§ 1 l. 1. **Πρὸς οὖν ἀταξίαν κ.τ.λ.**—'Therefore against such 68

disorderly and such bitter enemies whose fortune has already submitted, let us advance with eagerness, and let us think that men act lawfully towards an enemy, when purposing to retaliate upon the aggressor they determine to satisfy their heart's animosity, and also that we shall have the delight of repelling our foes, and that this is proverbially most pleasant.'

ἀταξίαν . . . καὶ τύχην—referring back to *παρασκευῆς* and *τύχης.*

4. **νομιμώτατον εἶναι . . . οἳ ἂν**—this kind of combination is idiomatic and occurs throughout Attic. Cf. on c. 63, 3 l. 16. From the analogy of other constructions in Gk., and from a comparison of the instances, it is more likely that the idiom is based on a brachylogy than on a combination of two constructions. Cf. Xen. *Hel.* II. 3, 51 *νομίζω προστάτου ἔργον εἶναι οἵου δεῖ, ὃς ἂν . . . μὴ ἐπιτρέπῃ.*

5. **ὡς ἐπὶ τιμωρίᾳ**—*ἐπὶ* and a noun frequently take the place of a final clause.

6. **δικαιώσωσιν**—an Ionic and old Attic word.

7. **ἀποπλῆσαι**—*explere*, as *τὴν φιλονικίαν ἐκπιμπλάναι* III. 82, 8.

τῆς γνώμης τὸ θυμούμενον—cf. I. 90 *τὸ βουλόμενον τῆς γνώμης*; II. 59 *τὸ ὀργιζόμενον τῆς γ.*; III. 10, 1 *τὸ διαλλάσσον τῆς γ.*; V. 9 *τὸ ἀνειμένον τῆς γ.* For *τὸ θυμούμενον* 'wrath' cf. Eur. *Hec.* 299.

8. **ἐκγενησόμενον** — the partic. depends on *νομίσωμεν*, in spite of the infin. *δίκαιον εἶναι* (and *ἥδιστον εἶναι*). But then with the partic. *νομίσωμεν* = *εἰδῶμεν.*

9. **καὶ . . . ἥδιστον εἶναι**—sc. *τὸ ἐχθροὺς ἀμύνασθαι.* They are to think that their conduct (1) *νομιμώτατον εἶναι*—is in accordance with custom and right, (2) *ἥδιστον εἶναι* — is in accordance with the proverb that expresses that custom. (I am unable to accept the interpretation hitherto given of this passage. See crit. note.)

τὸ λεγόμενόν που—this is in accordance with the ancient love of revenge; but Thuc., like Euripides, had reason to know that there was something better. Cf. Eur. *Bacchae* 877 *τί τὸ κάλλιον | παρὰ θεῶν γέρας ἐν βροτοῖς | ἢ χεῖρ' ὑπὲρ κορυφᾶς | τῶν ἐχθρῶν κατέχειν;* For the proverb cf. Juv. 13, 180 *at vindicta bonum vita jucundius ipsa*, where Mayor refers to *Iliad* XVIII. 108.

§ 2 l. 9. **ὡς δὲ ἐχθροὶ κ.τ.λ.**—'that they are our enemies, nay our bitterest enemies, you all know: for they invaded our land to make us slaves; and had they succeeded in that, they would have inflicted on our men the worst penalty (*i.e.* death), on our wives and children the worst indignities (*i.e.* slavery), on the whole city the most disgraceful reproach (*i.e.* dependence).'

§ 3 l. 14. **ἀνθ' ὧν μὴ κ.τ.λ.**—'wherefore no man should feel for them, nor think it gain that they should depart without danger to us. That is all they will do even if they win the battle; but the prize—to punish them when we have gained our desire, as we probably shall do, and to confirm for the whole of Sicily the liberty which she already enjoyed—is a glorious one. How few ventures there are in which the loss in case of failure is as small as the gain through success is great.'

15. **τινα**—cf. c. 61, 1.

ἀκινδύνως—certainly not 'without doing us further harm' (Holden); which would involve a paradox that would scarcely be convincing to men who had suffered so much; but 'without our having to run (a further) risk,' as is shown by *ἀγών* and, above all, by *κινδύνων* below.

18. **πραξάντων**—sc. *ἡμῶν*. Beside *εὖ* (*κακῶς*, etc.) *ποιεῖν*, *πράττειν*, neut. plur. adj. are regularly used with *ποιεῖν*, *πράττειν*.

ἃ βουλόμεθα—sc. *πρᾶξαι*, not, as Krüger, the fate which we wish for *them*, but for *ourselves*. Victory is meant.

19. **καὶ τῇ πάσῃ Σ.**—'Confirmed the charters that were yours before;— | No parleying now! In Britain is one breath.' Wordsworth, *To the Men of Kent.*

20. **βεβαιοτέραν παραδοῦναι**—the language is taken from the tenure of property. *καρποῦσθαι* is in contrast with the *βεβαιοτέρα κτῆσις* which is to be bestowed (*παραδοῦναι*) on them. The subject changes at *παραδοῦναι*.

21. **καλὸς ὁ ἀγών**—notice that *ὁ ἀγών* is in apposition with *τὸ . . . κολασθῆναι . . . καὶ παραδοῦναι*, for this is the right way of taking the words, instead of making *τὸ κολασθῆναι καὶ παραδοῦναι* subject and *ὁ ἀγών* part of the pred., as the edd. say.

κινδύνων κ.τ.λ.—the speech ends with a *γνώμη*, or general truth, a form of close of which Thuc. is very fond. Cf. c. 77 end.

σπανιώτατοι—again we have the accumulation of superlatives noticed at c. 42, 3 l. 34.

22. **σφαλῆναι βλάπτοντες**—*σφάλλω* and *βλάπτω* are often near neighbours.

§ 1 l. 1. **Καὶ οἱ μὲν**—the description of the last battle has **69**
been much admired both in ancient and in modern times. Dionysius Hal. quotes much of it and praises it warmly; it is also commended by Lucian, and by Gibbon, Gray, Macaulay.

4. **ᾐσθάνοντο**—sc. *πληροῦντας τὰς ναῦς*.

§ 2 l. 8. **ὅπερ πάσχουσιν**—sc. *οἱ ἄνθρωποι*, which is very often omitted thus; *e.g.* Plat. *Crat.* p. 387 C *ὀνομάζοντες γάρ που λέγουσι τοὺς λόγους*.

10. **σφίσιν**—*i.e.* Nicias and his men.

11. **αὐτοῖς**—prob. = 'to them,' *i.e.* *τοῖς στρατιώταις*: but Classen takes it to mean 'by them,' *i.e.* *τοῖς στρατηγοῖς*.

13. **ἀνεκάλει**—'called by name,')(*ἀποκαλεῖν*.

πατρόθεν τε ἐπονομάζων—'mentioning the father's name as well (*ἐπ-*).' Cf. Arist. *Ath. Pol.* c. 21 *ταύτας ἐπονομάσας τριττῦς*.

14. **αὐτοὺς ὀνομαστὶ**—does not add any fresh information, but heightens the impressiveness of the description.

φυλὴν—men were officially addressed by the name of their deme; but here the tribe is chosen because of its military character.

τό τε καθ' ἑαυτόν κ.τ.λ.—'admonishing those who had any reputation of their own not to be false to it.' *τὸ καθ' ἑαυτὸν* is taken as object of *προδιδόναι*, and the schol. explains it as *τὴν οἰκείαν ἀρετήν*; but elsewhere in Thuc. *τὸ καθ' ἑαυτὸν* means either (1) *in person*, used adverbially, as in Demosth. 21, 140 *τὸ καθ' ἑαυτὸν ὅπως δύναται*, Aristoph. *Eq.* 513 *χορὸν αἰτοίη καθ' ἑαυτόν*, or (2) *his own division;* and it may well be used in the former sense here. But it should be connected with what follows, in the sense *ᾧ ὑπῆρχε λαμπρότητός τι τὸ καθ' ἑαυτόν*, the order being modified for the sake of the antithesis with *τὰς π. ἀρετάς*.

17. **οἱ πρόγονοι**—observe the sentiment in which the last appeal of Nicias is grounded. Thuc. knew well that the reverence felt by his countrymen for the past was excessive; cf. l. 22 below. Pericles also certainly discouraged this excess and tried to direct the A. to the future. But Thuc. is right in making N. lay stress on the glory of the past here, and no doubt N. really did so. *ἀρετὰς* is 'deeds of valour' as usual.

ἀφανίζειν—contrasted with *ἐπιφανεῖς*.

18. **πατρίδος τῆς ἐλευθερωτάτης**—the order puts emphasis on the adj., and the statement is true of Athens itself; but she had unduly neglected the claims of her subjects and thus enabled Sparta to raise the cry of *ἐλευθερία* by which a great part of Greece was deluded.

ὑπομιμνῄσκων—this word is often used when people are reminded of something dear to them and absent, for which they feel a longing (*πόθος*).

19. **τῆς ἐν αὐτῇ κ.τ.λ.** = '*ὅτι ἑκάστῳ ἐν αὐτῇ ἀνεπιτάκτως διαιτᾶσθαι ἔξεστι.*' Classen. 'It is noteworthy that this special feature of the great democracy should be the one picked out at such an hour as this as the thing which had gone further than anything to endear Athens to her children.' Freeman. Pericles in the Funeral Oration says 'In our daily intercourse we are as tolerant as in our public life . . . we are not angry with our neighbour for doing as he pleases.' II. 37, 2.

20. **ἄλλα τε**—*τε* joins *λέγων* to the preceding words.

21. **τοῦ καιροῦ**—cf. c. 2 l. 22.

οὐ πρὸς τὸ δοκεῖν κ.τ.λ.—'all that men would say, not guarding against seeming to talk commonplaces, and urging what does duty on all occasions (*ὑπὲρ ἁπάντων*) to the same effect about wives and children and ancestral gods; still because they think it to be useful, they appeal to it.'

23. **καὶ ὑπὲρ**—with this *καὶ* supply *εἴποιεν ἄν*, but not *ὅσα*, since the influence of the relative is as usual lost in the second member of the sentence; and so Thuc. ceases to tell us directly what Nicias said, and instead tells us what men always say under such circumstances. And so *ἐπιβοῶνται* (see note below) is added at the end. (Hitherto there have been two explanations of this *καί*: (1) Göller, followed by most modern edd., takes *καί* as 'though,' so that the following words are in apposition to *ὅσα*; (2) *καί*='and,' joins *προφερόμενα* to the idea contained in *οὐ πρὸς τὸ δοκεῖν . . . φυλαξάμενοι*, which virtually=*ἀρχαῖα*, note in Jowett. Both explanations require that *ἐπιβοῶνται* should be considered grammatically dependent on *ὅσα*; but this is not likely, and *καὶ ὑπὲρ κ.τ.λ.* comes in very awkwardly on either of the two suppositions.) The lit. rendering is 'and they would say things which are brought forward on all occasions.'

παραπλήσια—pred. to *προφερόμενα*.

ἐς τε γυναῖκας—cf. *ἐς* after many verbs of saying, as *ᾄδειν*, *αἰνίττεσθαι*, *ποιεῖν* ('to compose').

24. **θεοὺς πατρῴους**—esp. Apollo and Zeus; prob. also Athena.

25. **ἀλλ'**—the influence of *ὅσα* being entirely lost, *ἀλλ' . . . ἐπιβοῶνται* is contrasted with *ὅσα . . . εἴποιεν ἂν οὐ φυλαξάμενοι . . .*, *καὶ (εἴποιεν ἂν) . . . προφερόμενα.*

26. **ἐπιβοῶνται**—sc. *τὰ . . . προφερόμενα.* So III. 59, 2 *θεοὺς ἐπιβοώμενοι*; VIII. 92 *ἐπιβοωμένου . . . μὴ ἀπολέσαι τὴν πατρίδα.* This meaning of *ἐπιβοᾶσθαι* 'to invoke'=*ἐπικαλεῖσθαι* is not to be found in Attic prose outside Thuc.

§ 3 l. 1. **ἀναγκαῖα**—what would just suffice.

3. **πεζὸν**—see c. 60, 2.

§ 4 l. 12. **τὸν παρακλῃσθέντα διέκπλουν**—'the opening that had been closed,' with chains. When the *ζεῦγμα* had been formed by the Syr., they must have left a gap in the centre to admit their own ships. Doubtless this gap could be closed with chains, as in the case of *λιμένες κλῃστοί.* See c. 70 l. 15. (None of the MSS. readings yield a satisfactory sense; *παραλειφθέντα* is strongly supported, but there is no sign in the narrative that there was a gap left open. In any case Thuc. has here, as elsewhere, neglected to tell us something which he should have told us.)

70 § 1 l. 1. **προεξαγαγόμενοι**—'putting off before them.'

3. **καὶ** = *atque.*

7. **αἱ νῆες**—sc. *τῶν Ἀθηναίων.*

8. **τοῖς Συρακοσίοις**—does the dat. with *ἄρχειν* answer the question 'where,' or 'for whom'? Cf. II. 2, 1 *Πυθοδώρου ἄρχοντος Ἀθηναίοις.*

§ 2 l. 11. **οἱ ἄλλοι**—'the A. on their part'; *ἄλλος* being exclusive.

13. **τῶν τεταγμένων νεῶν πρὸς αὐτῷ**—this order of the prep. and case is not very uncommon in the best prose.

16. **σφίσι**—should be *αὐτοῖς*, as *οἱ Ἀθηναῖοι* is not the subj. of the principal verb (*ἐγίγνετο*).

17. **οὐ πρὸς τῷ ζεύγματι κ.τ.λ.**—'the fight, the fiercest fight of the whole war, became general, not in the shape of two great fleets meeting each other in ordered array, but in that of a crowd of separate battles going on everywhere at once, over the whole surface of the Great Harbour.' Freeman.

§ 3 l. 26. **ἐθεράπευον**—*ἐπεμελοῦντο.*

μὴ λείπεσθαι—'that these on deck should not fall behind the rest in skill,' the combatants being contrasted with the sailors and pilots. With *τῆς ἄλλης τέχνης* cf. *ἑτέρας εὐτυχούσης ῥώμης* c. 63 l. 30.

28. **τέ**—'in fact,' summing up the preceding details. 'Chacun enfin, à sa poste, brûlait de paraître le premier.' Girard.

§ 4 l. 33. **ἐμβολαὶ . . . προσβολαὶ**—the distinction drawn in note on c. 34 l. 25 accords with Poppo. But the explanation of Arnold fits the passage better: *ἐμβολή*, Arn. says, is the attack made by a ship with her beak, in the regular manner. *Προσβολή* is more general. Here it denotes accidental collisions. But elsewhere it means a regular charge.

ἀνακρούσεις . . . διέκπλους—see on c. 36, 4 ll. 29, 37.

36. **ἄλλῃ**—sc. *νηί.*

§ 5 l. 37. **προσφέροιτο**—opt. of indef. frequency again.

41. **ἐπιβαίνειν**—here with simple dat.; usually with *ἐπὶ* and accus.; or, meaning 'to set foot in,' with gen. Cf. the use of *ἐπὶ* with either gen. or dat. in a local sense.

§ 6 l. 42. **ξυνετύγχανέ τε**—'and so it happened . . . that.'

43. **τὰ μὲν ἄλλοις κ.τ.λ.**—'while on the one side they struck others, on the other they were themselves struck.'

46. **τοῖς κυβερνήταις κ.τ.λ.**—'the pilots found themselves forced to guard against one party and make plans against another, and not singly, but at many points on every side,' *i.e.* having to deal with several enemies at the same time.

§ 7 l. 53. **κατά τε τὴν τέχνην**—'as their work required it and in the excitement of the moment.'

56. **ἐπιβοῶντες**—anacoluthon after πολλὴ . . . ἐγίγνετο, as in c. 42, 2. Badham and Herwerden bracket it on the ground that Thuc. would have written *ἐπιβοώμενοι.* But it is quite possible to consider the κελευσταὶ as a separate body from the ἐπιβάται and other combatants, who are indicated by τοῖς Ἀθηναίοις.

περὶ τῆς—'in defence of,' περὶ standing in the sense of ὑπέρ, as often in Demosth.

57. **εἴ ποτε καὶ αὖθις**—'if ever again.'

58. **ἀντιλαβέσθαι**—absolute, as in II. 8, 1.

61. **ἐπαυξῆσαι** — means to add to the importance of a person or thing.

§ **8** l. 62. **μὴ κατ' ἀνάγκην** — 'unnecessarily.' Cf. οὐ δι' ὀλίγου below. How is the difference of neg. accounted for ?

69. **φεύγοντας φεύγουσιν**—*traductio*, for the sake of heightening the contrast.

§ **1** l. 1. **ὅ τε ἐκ τῆς γῆς**—the following vivid description of 71
the behaviour of the troops on shore exhibits a curious approximation to the *romantic* spirit, but it wants the pathos and the freedom of romanticism ; and, fine as it is, the choice and the presentment of the details serve to show how entirely foreign to Thucydides' genius the romantic spirit was. This 'living picture' is finely imitated by Gibbon in his account of the siege of Constantinople by Mahomet II. in 1453.

3. **πολὺν τὸν ἀγῶνα . . . εἶχε**—cf. III. 49, 1 ἦλθον ἐς ἀγῶνα τῆς δόξης.

4. **ξύστασιν**—synonym of ἀγών.

φιλονικῶν—'les Siciliens désiraient obtenir une gloire plus grande, et les Athéniens redoutaient un sort plus triste encore que leur condition présente.' Girard.

§ **2** l. 7. **ἀνακειμένων . . . ἐς τὰς ναῦς** — 'as everything depended on the fleet.' Cf. Eur. *Hec.* 802 ὃς εἰς σ' ἀνελθὼν εἰ διαφθαρήσεται κ.τ.λ.

9. **οὐδενὶ ἐοικὼς**—cf. on c. 29 l. 39.

διὰ τὸ <ἀνώμαλον>—'as the fortune of the battle varied, so they received of necessity varying impressions.' (Valla supposed that there is a reference in this passage to 'the unevenness of the ground'; but this is not likely either from what follows or from the condition of the coast. Being close to the water, they could not get a view of the whole.)

§ **3** l. 11. **δι' ὀλίγου**—local ; cf. c. 36, 5.

14. **ἀνεθάρσησαν ἂν** — this is the only example in Thuc. of the iterative ἂν with indic. aor. or imperf. (On this construction see Mr. Seaton in *Classical Review* III. p. 343 fol.)

16. **ἐπὶ τὸ ἡσσώμενον** = τοὺς ἡσσωμένους. Cf. Eur. *Sup.* 706

ἦν δ' ἀγὼν ἰσόρροπος . . . οὐ γὰρ τὸ νικῶν τοῦτ' ἐκήδευεν, μόνον | ἀλλ' ᾤχετ' ἐς τὸ κάμνον οἰκείου στρατοῦ.

17. **ἀπὸ τῶν δρωμένων τῆς ὄψεως** — *ἀπὸ* belongs to *τῆς ὄψεως*, the order being the same in c. 20, 1; 24, 2; 31, 5; 32, 1. But, when the art. is inserted with both nouns, this order is very rare in Attic prose outside Thuc. It occurs often in Herod.

19. **τῶν ἐν τῷ ἔργῳ** = *τῶν μαχομένων.*

21. **τὸ ἀκρίτως ξυνεχὲς** — 'the continued uncertainty.' *ἀκρίτως γενομένης τῆς ἁμίλλης.* Schol. Notice the freedom with which nouns can be qualified by adverbs.

22. **ἴσα τῇ δόξῃ**—'according to their feelings.'

23. **ἐν τοῖς χαλεπώτατα**—cf. c. 19, 4.

παρ' ὀλίγον—cf. c. 2, 4 l. 31, and the idiom *παρὰ μικρόν, παρ' οὐδὲν ἐλθεῖν* with infin.

§ 4 l. 26. **πάντα ὁμοῦ ἀκοῦσαι**—cf. Eur. *Sup.* 710 *ἔρρηξε δ' αὐδήν, ὥσθ' ὑπηχῆσαι χθόνα· | ὦ παῖδες, εἰ μὴ σχήσετε στερρὸν δόρυ | σπαρτῶν τόδ' ἀνδρῶν, οἴχεται τὰ Παλλάδος* : and *Heraclid.* 838 *ἦν δὲ δύο κελεύματα, | ὦ τὰς 'Αθήνας, ὦ τὸν 'Αργείων γύην | σπείροντες, οὐκ ἀρήξετ' αἰσχύνην πόλει;* and *ib.* l. 832 *πόσον τιν' αὐχεῖς πάταγον ἀσπίδων βρέμειν | πόσον τινὰ στεναγμὸν οἰμωγήν θ' ὁμοῦ;*

27. **ὀλοφυρμός** — apposition to *πάντα*. The accus. might have been used as object of *ἀκοῦσαι.*

νικῶντες, κρατούμενοι—as though *ἦσαν ἀκοῦσαι* had preceded. The cries would be *νικῶμεν, κρατούμεθα.*

28. **ἄλλα**—instead of *τἆλλα*. So *alia* is common in Livy in place of *cetera*. The asyndeton heightens the effect.

ὅσ' ἂν . . . ἀναγκάζοιτο—*ὅσ' ἂν* for *ὅσα* of MSS. is necessary because the clause does not apply to the A. only, but contains a reference to the cries that any army would utter *εἰ ἐν μεγάλῳ κινδύνῳ εἴη.*

§ 5 l. 31. **αὐτοῖς**—*i.e. τοῖς 'Αθηναίοις.*

32. **πρίν γε δὴ**—cf. on c. 39 l. 8.

35. **λαμπρῶς**—'decisively,' with *κατεδίωκον*. Cf. c. 55, 1; and II. 7, 1 *λελυμένων λαμπρῶς τῶν σπονδῶν* : VIII. 66, 3; 75, 2.

§ 6 l. 37. **μετέωροι**—used similarly in II. 91, 3 referring to the middle of the Corinthian Gulf.

38. **κατενεχθέντες**—like *καταφερομένας* in c. 53, 1. Contrast *προσφέρεσθαι* c. 70, 5. The corresponding sentence in Diodorus makes this clearer: *τῶν δὲ 'Αθηναίων ὅσοι μὴ μετέωροι διεφθάρησαν, ἐπεὶ πρὸς τὰ βράχη προσηνέχθησαν, ἐκπηδῶντες ἐκ τῶν νεῶν ἀπολομένων εἰς τὸ πεζὸν στρατόπεδον ἔφευγον.*

39. **οὐκέτι διαφόρως** — *i.e.* no longer with the variety of feeling mentioned above.

40. **ὁρμῆς**—of passionate impulse, as in III. 36, 2.

οἰμωγῇ τε καὶ στόνῳ—with *παρεβοήθουν*. Dative of manner. See Rutherford, *Syntax* p. 66.

41. **δυσανασχετοῦντες**—Pollux III. 130 says that this word was first used by Thuc.; it is fairly frequent in late authors.

τὰ γιγνόμενα—Krüger compares *φθονεῖν τί τινι.*

43. **τὸ λοιπὸν τοῦ τείχους** = *τὸ διατείχισμα.*

45. **περὶ σφᾶς αὐτοὺς . . . διεσκόπουν**—cf. Lycurgus 107 *περὶ τοὺς ἄλλους ποιητὰς οὐδένα λόγον ἔχοντες.*

§ 7 l. 47. **ξυμφορῶν** — preferable to *ξυμπασῶν*, which is colourless and adds nothing to *οὐδεμιᾶς*. 'The consternation was the greatest of their misfortunes.'

49. **καὶ**—after *παραπλήσια* as in c. 70, 1.

51. **προσαπώλλυντο**—the imperf. of *ὄλλυμι* is often used as here of that which is in danger of happening. Cf. *γίγνομαι, δίδωμι.* It here corresponds with *ἀνέλπιστον ἦν σωθήσεσθαι.*

ἐν—the perf. partic. of a verb of motion implies rest in, and so *ἐν* can be used.

§ 2 l. 8. **νεκρῶν μὲν πέρι ἢ ν.**—proleptic of *αἰτῆσαι ἀναίρεσιν.* 72
This neglect is very significant because (1) it was considered a most solemn duty to bury the dead; (2) Nicias was esp. punctilious in this matter; (3) the same neglect after Arginusae led to the execution of some of the *στρατηγοί.*

§ 3 l. 12. **γνώμην ἐποιεῖτο** = *ἐγίγνωσκε* 'proposed.'

15. **ἔτι**—'yet again.'

νῆες χρήσιμαι—is regarded as one word. Hence the order.

§ 4 l. 23. **ἂν ἔτι**—with *κρατῆσαι.*

§ 1 l. 2. **ὑπονοήσας**—*ὑπονοεῖν*, like *ὑποπτεύειν*, sometimes = 73
'to view with suspicion,' sometimes 'to conjecture.'

7. **ἀποχωρῆσαι . . . περιιδεῖν** — the infin. with *περιορᾶν* occurs only in Herod. and Thuc.

8. **λέγων ταῦτα ἃ καὶ αὐτῷ ἐδόκει**—probably this means 'saying what he personally thought they ought to do.' This interpretation is strongly supported by *οἱ δὲ ξυνεγίγνωσκον μὲν καὶ αὐτοὶ* and *ἐδόκει ποιητέα εἶναι* below, with which *καὶ αὐτῷ* brings our clause into connexion. (The recent edd. who retain these words offer several suggestions; but all except Classen give alternatives and say that the meaning cannot be determined. Classen says 'saying that which seemed to him from his own conjecture probable,' thus agreeing with Haacke, Göller, and Arnold. But Bloomfield rightly says that the Syr. knew that the A. would retreat even before the battle—c. 67. Stahl and Herwerden reject the words. I think that the edd. have all mistaken the meaning of *ἐδόκει*, which refers not to the knowledge of Hermocrates, but to his advice. Valla translates '*Commemorans haec et alia quae ipsi videbantur*,' which, whatever he read, is certainly not what Thuc. meant.)

11. **ἀποικοδομῆσαι**—sc. *χρεών*.

12. **τὰ στενόπορα**—those among the hills west of Syr.

προφθάσαντας — Classen, Böhme, and Widmann prefer *διαλαβόντας* of B, and it is perhaps right. That *διαλαμβάνω* does not occur elsewhere in Thuc. does not count, as this part of the narrative contains several rare words and *ἀγωνισμός*, *ἀντιτέχνησις*, *δυσαvασχετῶ*, and *ἐπιφήμισμα*, which are not found again in Thuc. *προλαμβάνοντες* is explained by the schol. *φθάνοντες, ὥστε μὴ καταλαμβάνεσθαι* at IV. 33. Possibly Thuc. wrote *προδιαλαβόντας*.

§ 2 l. 13. **ξυνεγίγνωσκον**—the prep. here has an adverbial force.

16. **ἀσμένους . . . ἀναπεπαυμένους**—so Sallust *Jug.* 53, 5 *laeti quierant*, Postgate's certain correction of *laetique erant*.

17. **ἀναπεπαυμένους . . . ἑορτῆς οὔσης**—cf. c. 51, 1.

18. **Ἡρακλεῖ . . . θυσία**—the Syr. set great store by the fact that the battle fell on a day sacred to Heracles, whose temple was on the hill close to the point at which the A. double wall touched it. Plut. *Nic.* 25 says that their *μάντεις* had reported that Heracles required that they should not begin the action. (For the speculations of Timaeus in after times see Plut. *Nic.* 1.)

19. **οὐ δοκεῖν**—the verb of 'saying' has to be supplied from *ξυνεγίγνωσκον* by an idiom common in Gk. *Oratio Obliqua*. **ἂν** with *ἐθελῆσαι*.

21. **πρὸς πόσιν τετράφθαι**—the metaphorical meaning of *τρέπεσθαι πρὸς* is much commoner than the literal.

23. **σφῶν**—the gen. with *πείθομαι* is frequent in Herod. but is not found anywhere else in Attic prose. *πείθεσθαι* is here synonymous with *ὑπακοῦσαι* of l. 20; and the gen. is also helped by *πάντα*.

24. **ἐξελθεῖν**—depends on *πείθεσθαι*, which takes sometimes infin., sometimes *ὥστε* with infin.

§ 3 l. 26. **ἐπὶ τούτοις**—'in consequence.'

27. **καθ' ἡσυχίαν**—see on c. 38, 3.

29. **πέμπει** — asyndeton after a demonstrative is fairly common.

33. **ἐξ ὅσου** = *ἐς τοσοῦτον ἐξ ὅσου*, the antecedent being omitted as in Plat. *Phaedo* p. 78 B *ὅθεν ἀπελίπομεν ἐπανέλθωμεν*, and often with relative adverbs.

37. **διάγγελοι**—one would have thought that it was high time for even Nicias to be somewhat sceptical. Moreover he had played a similar trick on the Syr. early in 414. It is strange too that any man who had appeared in the *δικαστήρια* should not have understood the art of lying. But their sufferings prob. unnerved the A. for the time.

τῶν ἔνδοθεν—neut.

§ 1 l. 1. **πρὸς τὸ ἄγγελμα**—how near this use of πρὸς is to διὰ with accus. may be seen from c. 60, 2 πρὸς τὴν παροῦσαν ἀπορίαν . . . ἐβουλεύσαντο ἐκλιπεῖν as compared with c. 29, 1 διὰ τὴν παροῦσαν ἀπορίαν . . . οὐ βουλόμενοι δαπανᾶν. 74

2. **οὐκ ἀπάτην**—together, as in τὴν τῶν γεφυρῶν οὐ διάλυσιν of I. 137.

3. **καὶ ὣς**—*i.e.* even after waiting that night.

4. **τὴν ἐπιοῦσαν ἡμέραν**—*insequentem diem.*

5. **ὡς ἐκ τῶν δυνατῶν**—'as best they could.'

7. **ἀναλαβόντες**—as though διενοήθησαν had preceded.

αὐτὰ ὅσα—'only so much as.'

§ 2 l. 11. **εἰκὸς ἦν . . . ἰέναι**—'it was natural for the A. to go,' ἰέναι being present, as is *usually* the case with the paradigm of εἶμι except in *Oratio Obliqua.*

13. **ὑποδοχὴν**—of a hostile reception, as *accipio* in Cic. *ad At.* I. 18 *hunc ego accepi in senatu ut soleo* 'I gave him a warm reception.'

17. **ὥσπερ διενοήθησαν**—see c. 60, 2.

19. **ὡς ἑκάστην**—see on c. 65, 2.

ποι ἐκπεπτωκυῖαν—'had been driven ashore anywhere.'

20. **ἐκόμιζον**—the A. dead, whom Nicias had left as they fell, were afterwards buried by the Syr. on Plemmyrium, where their graves and bones have been recently found. (See Freeman *Hist. Sic.* III. p. 365.)

§ 1 l. 2. **παρεσκευάσθαι**—impersonal. 75

καὶ ἡ ἀνάστασις—elsewhere this καὶ always follows ὡς *ut,* not ἐπειδὴ *postquam.*

§ 2 l. 5. **δεινὸν οὖν ἦν κ.τ.λ.**—probably this passage, which all edd. admit to be exceedingly obscure, means lit.: 'not only in respect of one point in their condition was it terrible that they were departing after losing all their ships and, in contrast with their high hopes, having to face danger, both to themselves and their city, but also at the same time, as they left the camp, every man encountered things that were painful both to look upon and to think of.' (The meaning of καθ' ἓν τῶν πραγμάτων is not certain, and the words might safely be 'skipped.' Classen thinks that they may be, and Stahl is certain that they are corrupt. Sitzler reads ἐκεῖνο for καθ' ἕν. Only Böhme-Widmann are entirely satisfied, taking καθ' ἓν τῶν πραγμάτων as subject of δεινὸν ἦν—which I agree with Stahl is impossible—and understanding, with Haase, *in unum contracta rerum gestarum summa.*)

καθ' ἓν—means generally (1) in detail, singly; but sometimes (2) in one respect, for one reason, as in II. 89, 7. Thuc. is contrasting ἓν with πολλά, and means 'the fact that they

were leaving with loss and danger was terrible not on one account only, but for many reasons,' and the many reasons are expanded into the clause *ἀλλὰ καί*, etc., which again is developed in §§ 3, 4, through which the general idea *δεινὸν ἦν οὐ καθ' ἓν* runs—but the subject clause, *ὅτι . . κινδυνεύοντες*, is lost sight of. *καθ' ἓν γίγνεσθαι* = *in unum cogi.*

6. **τῶν πραγμάτων**—expresses the sphere of circumstances in which there were many points of horror, and the circumstances are those of the *ἀποχώρησις.*

ὅτι τάς τε κ.τ.λ.—Haase and Rauchenstein alone take this as subject of *δεινὸν ἦν*, but the notes will show that they are prob. right.

10. **ἐν τῇ ἀπολείψει**—this being a *quasi*-temporal word, Thuc. might perhaps have omitted *ἐν*, as he does with *πόλεμος, ἐσβολή.*

§ **3** l. 13. **νεκρῶν**—see on c. 74 l. 20.

14. **μετὰ φόβου**—partly because they had neglected a duty so sacred as burial, partly because the dead if unburied were likely to haunt the living, partly because they had not gone through the rites of self-purification.

15. **οἱ . . . καταλειπόμενοι**—'those who were being left behind alive.' Cf. *οἱ λειπόμενοι* = 'the survivors.'

17. **τοῖς ζῶσι**—observe that we require here an antithesis to *τοῖς καταλειπομένοις*—hence the various alterations proposed. But Thuc. may have been guilty of a false antithesis here, as his admirer Lucretius very often is. There is a similar error in Cic. *de legibus* II. 44 quod constat et ex vexandis vivorum animis et ea fama *mortuorum*, ut eorum exitium et judicio *vivorum* et gaudio comprobetur—unless for the second *vivorum* we should read *bonorum*, as proposed by P. Thomas.

τῶν ἀπολωλότων ἀθλιώτεροι—the antithesis between the peace of honourable death and the misery of disgraced life became a stock theme of the schools.

§ **4** l. 19. **καθίστασαν**—sc. *αὐτούς.*

23. **ὅσον** — *quantum.* This seems more expressive than the *Vatican ἐς ὅσον, quousque*, which is generally adopted.

τῳ—the dat. with *προλείπειν* is unusual.

24. **ῥώμη**—'spirit.' It suggests high nervous tension—with which Athenians were rarely troubled—as in II. 43, 6.

οὐκ ἄνευ ὀλίγων—Valla wrongly renders *non sine multis obtestationibus*, and all the edd. have mistaken the meaning. The wounded and weak did not stop until they were so utterly exhausted both in body and mind that they could utter only a few appeals and groans. So far from there being no sense in *ὀλίγων*, there is a terrible amount of sense in it, both as a description of the scene and as an indication of the temperament of Thuc. as a man and as an artist.

25. **ἐπιθεασμῶν**—Cobet has shown that this is the true orthography, not *ἐπιθειασμῶν*. Hesych. *ἐπιθεάζει· θεοὺς ἐπικαλεῖται*.

ἀπολειπόμενοι—'being parted from them,' *ἐν τῇ ἀπολείψει τοῦ στρατοπέδου*, l. 10. Cf. on l. 27. The preference which most edd. show for the Vat. *ὑπολειπόμενοι* is inexplicable.

ὥστε κ.τ.λ.—this gives the consequence of all the *ἀλγεινὰ* of l. 12, and thus carries us back to *δεινὸν ἦν*.

26. **δάκρυσι**—the dat. with *πίμπλημι*, instead of gen., is poetical.

ἀπορίᾳ—causal dat.

27. **ἐκ πολεμίας**—sc. *ἀφορμωμένους*. *ἀφορμᾶσθαι* shows that this sentence recalls *ἐν τῇ ἀπολείψει τοῦ σ.* It is interesting to notice that the whole passage from § 2 to § 4, though it contains statements of fact, happens to be arranged in the form of a rhetorical *enthymeme*, and is therefore very characteristic of Thuc.

28. **ἢ κατὰ δάκρυα**—Herod. III. 14 *μέζω κακὰ ἢ ὥστε ἀνακλαίειν*. 'In gravissimo maerore ne lacrimis quidem locus.' Haacke.

29. **τῶν ἐν ἀφανεῖ**—in such passages we have the best indication of the historian's own religious views as purely negative. In this matter he was in accord with Protagoras, and, as in other matters, with Euripides, at least until the poet's recantation in his old age. Cf. on c. 86, 5.

§ 5 l. 30. **κατήφειά**—'exprime un sentiment de honte qui fait baisser les yeux.' Didot. Cf. Eur. *Med.* 956 *τί δὴ κατηφεῖς ὄμμα, καὶ δακρυρροεῖς;* Having completed the description of the *ἀλγεινὰ* in the form of an *enthymeme*, Thuc. now goes back to the grammatical subject of *δεινὸν οὖν ἦν* § 2, viz., *ὅτι τάς τε ναῦς ἀπολωλεκότες πάσας ἀπεχώρουν καὶ ἀντὶ μεγάλης ἐλπίδος . . . κινδυνεύοντες*. These two aspects of the *ἀποχώρησις*—viz., the loss and the change which the loss involved to all—are dealt with in §§ 5, 6, 7, so as to exhibit their effect on the appearance of the army and on the minds of the men, and they are considered together from two points of view, the *κατήφεια* which they involved and besides (*καὶ μήν*, § 6) the *ἰσομοιρία* which they involved. Thus the whole chap. from § 2 forms a chiasmus, as regards the matter, and it is a perfect example of composition. Macaulay said of 'the Retreat' that there was no prose composition in the world that he placed so high.

33. **ὑποφευγούσῃ**—the comparison has lost its force for us; but the phenomenon referred to was not a rare one in those times.

39. **ὑπὸ τοῖς ὅπλοις**—*ἐπὶ* 'in addition to,' in place of *ὑπό*,

has been generally accepted, but Widmann rightly says that the change is unnecessary. It is not easy to say how else hoplites could have carried food but in the left hand, and so of necessity beneath the shield.

40. **ἀκολούθων**—*i.e.* *θεραπόντων*.

42. **παραχρῆμα**—sc. *ἀπηυτομόλουν*.

§ 6 l. 44. **καὶ μὴν**—introducing a new point in the description. Thuc. uses *καὶ μὴν* only in speeches and the more highly wrought parts of the narrative.

ἧ < τ' > ἄλλη αἰκία κ.τ.λ.—lit. 'the degradation generally and especially the universality of the suffering, though it had some alleviation in the fact that it was shared by many, was nevertheless at that moment thought intolerable.' *ἡ ἰσομοιρία* is the special part of the *αἰκία* singled out for comment: in this case the universality of the suffering is designated *αἰκία* because hoplites and knights were suffering the same hardship as the meanest slave. (Junghahn has rightly explained this passage; but the addition of *τ'* is necessary in order to get the sense required.)

46. **τὸ μετὰ πολλῶν**—Cic. *ad At.* xi. 6, 1 *meus dolor non modo non minuitur, cum socium sibi adjungit dolorem tuum, sed etiam augetur.* 'General evils,' Machiavelli says, 'are endured more easily than private ones.'

47. **ἀπὸ οἵας**—an exclamation, the double *οἷος* being used as so often in tragedy to express a marked contrast. Trans. 'especially considering that they' etc.

49. **ἀφίκατο**—the plur. suits *αὔχημα* much better than the sing. *ἀφῖκτο*, even if it could be used impersonally.

§ 7 l. 50. **τὸ διάφορον**—'reverse.'

51. **οἷς**=*ὅτι αὐτοῖς*.

ἀντὶ μὲν τοῦ . . . ἥκειν—Herod. has this idiom twice without the article.

52. **δουλωσομένους**—for the change from dat. to accus. cf. c. 40, 4; 57, 9.

τοῦτο—object of *πάθωσι*.

56. **ναυβατῶν**—found in Herod., Thuc., and tragedy only.

ὁπλιτικῷ προσέχοντας μᾶλλον ἢ ναυτικῷ—'trusting, not to a fleet, but to hoplites.' This was a bad omen for the queen of the sea.

76 l. 3. **ὡς ἐκ τῶν ὑ.**—'as well as he could,' with *ἐθάρσυνε*.

4. **βοῇ τε χ. κ.τ.λ.**—'raising his voice louder and louder still as he went from one line to another.' So the note in Jowett, taking *ἔτι μᾶλλον* with *ἑκάστοις*, which is much better than understanding a reference back to the previous speech c. 69, 2, as there is not much point in saying that he spoke even louder than he had spoken two days before.

5. **γίγνοιτο**—why optative?

7. **γεγωνίσκων**—a poetical word for *γέγωνα*.

§ **1** l. 1. **Ἔτι καὶ ἐκ κ.τ.λ.**—'even as things are, you must hope on (men have been saved from terrors even greater than these), and you must not reproach yourselves either for your disasters or for your present undeserved sufferings.' The speech is based upon the same topics that have been handled in c. 75, §§ 5, 6, 7, viz., the *κατήφεια*, *κατάμεμψις*, and *ἰσομοιρία*. 77

5. **ξυμφοραῖς**—of the battles that had been lost.

§ **2** l. 7. **κἀγώ τοι κ.τ.λ.**—'You know that I too, who am as weak as the weakest of you (yes, you see how I am suffering), whose success both in private and in public life is, I think, considered equal to any man's, am now in the same danger and suspense as the humblest of you. Yet have I rendered with exactness my duty to the gods, and just and inoffensive dealing to men.' In this rendering the antithesis, to our taste excessive, is modified. Notice the close correspondence of *οὔτε ῥώμῃ*, etc. and *οὔτ' εὐτυχίᾳ*, etc.

8. **προφέρων**—see on c. 64, 2.

10. **εὐτυχίᾳ**—Intr. p. xxxvii. A great deal is to be learned about this word and its relation to *εὐδαιμονία* in the tragedians, esp. in Euripides. Cf. Arist. *Eth.* I. 9 *πολλαὶ μεταβολαὶ γίνονται καὶ παντοῖαι τύχαι κατὰ τὸν βίον, καὶ ἐνδέχεται τὸν μάλιστ' εὐθηνοῦντα μεγάλαις συμφοραῖς περιπεσεῖν ἐπὶ γήρως.* Nicias here propounds his doctrine that the gods repay the good and the bad with good and ill fortune in this life. His belief was the same as that of Herodotus.

§ **3** l. 17. **ἀνθ' ὧν κ.τ.λ.**—'therefore I am yet strong in hope for the future, and our misfortunes lose some of their terror. Perhaps they may even cease. For the enemy have had enough success, and if any of the gods was offended at our enterprise, we have now received sufficient punishment.'

18. **οὐ κατ' ἀξίαν δὴ φοβοῦσι**—*i.e.* (*φοβοῦσιν*) *ἐλασσόνως ἢ κατ' ἀξίαν* Antiphon *tetr.* Γ. *δ* 6, lit.: 'not in accordance with their assumed importance.' (There are several ways of taking these words. Classen says 'terrify you more than they ought to do.')

19. **λωφήσειαν**—of the cessation of pain or trouble, as in II. 49, 5. Plat. *Phaedrus* 251 C *λωφᾷ τῆς ὀδύνης.*

ἱκανὰ γὰρ—contrast with this Eur. *Sup.* 226 *κοινὰς γὰρ ὁ θεὸς τὰς τύχας ἡγούμενος | τοῖς τοῦ νοσοῦντος πήμασιν διώλεσε | τὸν οὐ νοσοῦντα κοὐδὲν ἠδικηκότα.*

§ **4** l. 22. **ἦλθον γάρ που κ.τ.λ.**—'others besides us have attacked their neighbours before now, and after doing what men will do have endured what men can bear. So now it is reasonable for us to hope that the gods will relent towards us

(for we deserve their pity now rather than their envy), and do you, seeing what fine troops you are and how great the numbers that march in your ranks, be not excessively alarmed,' etc.

23. **ἀνθρώπεια κ.τ.λ.**—cf. Eur. *Heraclid.* 424 ἀλλ' ἢν δίκαια δρῶ δίκαια πείσομαι. Cic. *Tusc.* 1, 72 *humana vitia* = ἀνθρώπινα κακά.

24. **τά τε ἀπὸ τοῦ θείου**—the whole of this passage is very characteristic of Nicias. Cf. Herod. III. 40 ἐμοὶ δὲ αἱ σαὶ μεγάλαι εὐτυχίαι οὐκ ἀρέσκουσι, τὸ θεῖον ἐπισταμένῳ ὡς ἔστι φθονερόν.

25. **ἠπιώτερα**—in the old sense, expressing a father's pity for his children, and hence transferred to the gods. Cf. the meanings of ἐπισκοπεῖν.

26. **καὶ ὁρῶντες**—the transition from τὰ ἀπὸ τοῦ θείου is purposely made abrupt, so as to exhibit the close connexion between the gods and men.

28. **καταπέπληχθε**—strictly this should have been καταπεπλῆχθαι after τά τε ἐλπίζειν.

31. **δέξαιτο**—'resist.'

§ 5 l. 32. **τὴν δὲ πορείαν κ.τ.λ.**—'do you yourselves look to your safety and discipline on the road; let every man think that the ground on which he is forced to fight will be his country and fortress if he wins it.'

§ 6 l. 36. **σπουδῇ δὲ**—'we shall hurry.'

42. **εἰρημένον**—accus. abs.

§ 7 l. 45. **ἀναγκαῖόν τε ὂν**—arguments drawn from τὸ ἀναγκαῖον are common in Greek rhetoric.

49. **οἵ τε ἄλλοι**—still depends on γνῶτε.

52. **ἄνδρες γὰρ πόλις**—a similar γνώμη occurs in many authors. Soph. *O.T.* 56 ὡς οὐδέν ἐστιν οὔτε πύργος οὔτε ναῦς ἐρῆμος ἀνδρῶν μὴ ξυνοικούντων ἔσω.

78 § 1 l. 1. **ἅμα**—with παρακελευόμενος.

4. **οὐδὲν ἧσσον**—sc. ἐπῄει.

§ 2 l. 6. **τὸ δὲ**—sc. στράτευμα. Apparently each of the two divisions formed its own square.

§ 3 l. 10. **καὶ ἐπειδὴ ἐγένοντο**—the object of the A. before the last battle had been to reach Catana. Holm and Lupus think that they had given up all hope of reaching it. The alternative to Catana was some friendly town, west or south. Freeman and Grote think that, as long as they were trying to reach the Acraean rock (see c. 80), they still hoped to get to Catana, though of course by an indirect route. The Acraean rock is due west of Syr.

11. **τῇ διαβάσει**—*i.e.* where the regular route crossed the river.

15. **ἐς τὸ πρόσθεν**—up the ascent that leads to Floridia. They were now following the modern road.

Remember that παύομαι = cea[se]
ἀναπαύομαι = rest

§ 4 l. 22. **κατέβησαν** — although the ἄπεδον, level ground about Floridia, is higher than the road, yet Freeman thinks that this word is consistent with the state of the ground immediately south of Floridia. Holm however thinks that either Thuc. has made a slip or the text is wrong.

§ 5 l. 32. **Ἀκραῖον λέπας** — a height near Floridia, with broken rocks covered with straggling verdure. The position was very favourable to the Syr.

§ 6 l. 34. **αὐτοὺς**—for the order cf. III. 61, 1 *ἵνα μήτε ἡ ἡμετέρα αὐτοὺς κακία ὠφελῇ.*

40. **ὁμοίως**—'as before.'

41. **ἀποχωρεῖν**—*i.e.* from the main body, for the purpose of foraging.

§ 1 l. 1. **ἐβιάσαντο πρὸς**—'forced their way to.' 79

6. **οὐκ ἐπ' ὀλίγων ἀσπίδων**—'in a deep line'; cf. II. 90 *ἐπὶ τεσσάρων ταξάμενοι τὰς ναῦς.* The gen. is commoner than the accus., which is also used in these military phrases; Xen. *Hel.* VI. 4, 12 *ἐπὶ πεντήκοντα ἀσπίδων συνεστραμμένοι*; Aristoph. *Frag.* *ἵστασθ' ἐφεξῆς ἐπὶ τρεῖς ἀσπίδας.*

§ 2 l. 9. **διικνοῦντο**—*βάλλοντες.*

§ 3 l. 13. **πρὸς μετόπωρον**—Aristoph. *Eccles.* 20 *πρὸς ὄρθρον ἐστίν.*

16. **ἐπὶ τῷ σφετέρῳ ὁ.**—cf. *ἐπὶ κακῷ γίγνεσθαι.*

§ 4 l. 20. **ἐκ τοῦ ὄπισθεν**—*i.e.* 'between their halting-place and their camp of the night before.' Freeman.

§ 5 l. 23. **πρὸς τὸ πεδίον μᾶλλον**—rather south of the halting-place of the two previous nights.

25. **προυχώρουν**—in what direction was this advance? 'the generals now gave up the thought of forcing their way to that particular [Acraean] cliff by that particular pass [above Floridia]. Their object seems now to have been to find some other road, some other pass, in the same neighbourhood, which might lead them to the high ground [to the west], and which the Syr. might not have occupied.' Freeman. (The progress of the fifth day should not be marked in the plans by a line running straight to the south, but should bend away to the west with the bend in the brook that forms the southern branch of the Cyane.) 30. καὶ [illegible] μάλιστα

26. **πανταχῇ . . . κύκλῳ**—to be taken close together.

§ 6 l. 35. **ἀνεπαύοντο**—a little south of the camp of the previous night.

§ 1 l. 3. **τῶν τε ἐ. . . . ἀπορίᾳ . . . καὶ . . . ἦσαν**—these are the two reasons given for *κακῶς εἶχε*, the principal clause replacing a subordinate. 80

8. **τοὐναντίον**—*i.e.* no longer westwards, with no further attempt to reach the high ground.

§ 2 l. 10. **ἡ ξύμπασα ὁδὸς**—Holm says that this refers to the whole of the march ever since they left Lysimeleia. Freeman however refers it to what immediately precedes about *πρὸς τὴν θάλασσαν*. He thinks that it was the road leading eventually to Catana that the Syr. had specially blocked. But neither view is satisfactory. It is clear that *ἡ ξύμπασα ὁδὸς αὕτη* (1) is contrasted with *τὴν αὐτὴν ὁδὸν ᾗ διενοήθησαν*, (2) implies nothing of necessity as to their previous purpose, being a geographical note about *ἡ πρὸς τὴν θάλασσαν ὁδός*. Thuc. does not say that the A. no longer hoped to reach Catana, but that this road did not lead ultimately in that direction. The intention of the A. was throughout the same—*ἀποχωρεῖν ᾗ ἂν τάχιστα μέλλωσί τινος χωρίου . . . φιλίου ἀντιλήψεσθαι* c. 60, 2, whether circumstances offered Catana or any other place. (It is futile to discuss whether they intended ultimately to reach Catana or not. Probably the question was never discussed by them.)

§ 3 l. 17. **φόβοι καὶ δείματα ἐγ.**—epexegesis of *οἷον*. Note *δεῖμα* 'panic,' *δέος* 'apprehension,' *φόβος* 'fear.'

18. [**ἀπὸ**]—a dittography of the syllable that follows. If this were genuine, we should have *ἀπιοῦσιν*. Moreover 'si quis *ἀπό τινος ἔρχεται*, quodam modo cum eo conjunctus fuisse et nunc ab eo segregari cogitatur.' Sobolewski.

19. **ἰοῦσιν**—with *αὐτοῖς*.

§ 5 l. 24. **ἀφικνοῦνται** — sc. *τὸ Νικίου στράτευμα*. *ὅμως* means notwithstanding the trouble caused by the disorder of Demosthenes' division.

πρὸς τὴν θ.—'near to the coast.'

25. **τὴν ὁδὸν τὴν Ἑλωρινὴν**—the ancient road from Syr. to its dependency Helorus, which had been seized from the Sicels in order to prevent them from reaching the S.E. corner of Sicily. N. reached the road at some point north of the Cacyparis.

27. **ὅπως** — presumably this arrangement had been made with Demosthenes.

28. **Κακυπάρει**—the Cassibile.

29. **ἄνω** — 'inland.' They still hoped to reach the hill country of the Sicels.

ἤλπιζον—Holm says that this sentence refers to c. 77, 6 *προπέπεμπται ὡς αὐτοὺς* etc., and that this proves that the A. had not intended to get to Catana, since they had ordered the Sicels to meet them on the Cacyparis. But if they had pursued their original route over the Acraean rock, they might have come out somewhere near the source of the Cacyparis, but quite fourteen miles from where they now crossed the river. If they meant to follow the river up to some point which they

had been trying to reach from the first, still nothing is proved with regard to their ultimate intentions. Freeman thinks that Nicias had sent fresh messages to the Sicels when he changed his route. But it is quite likely that he assumed that the Sicels would march down the stream when they failed to find him higher up.

§ **6** l. 36. **Ἐρινεόν**—it is not certain what stream is meant; but it is generally thought to be the Cavallata.

37. **ἐκέλευον**—sc. *χωρεῖν*—this was done in the hope that they might find some way into the interior that was unoccupied by the enemy.

§ **1** l. 2. **ἡ ἡμέρα**—*i.e.* the day referred to above. **81**

3. **ἐν αἰτίᾳ . . . εἶχον** = *ᾐτιῶντο.*

§ **2** l. 9. **ὑστέροις οὖσι**—it is not known whether Demosth. crossed the Cacyparis or not.

10. **τότε**—referring to c. 80, 4.

13. **δίχα δὴ ὄντας**—sc. *ἀπὸ τῶν μετὰ Νικίου.*

§ **3** l. 15. **θᾶσσόν τε**—this is answered by *ὁ δὲ Δημοσθένης* below, *τε . . . δέ* replacing *μὲν . . . δέ*, as often in tragedy. Cf. III. 52 *τούς τε ἀδίκους κολάσειν, παρὰ δίκην δ' οὐδένα.* As for *τε γὰρ* meaning *namque*, there is no certainty that it occurs in good Attic. Several passages cited by Shilleto on Demosth. *F. L.* 176 are corrupt, and the rest are prob. instances of anacoluthon. Generally where *τε* is not answered by *καὶ* there is a parenthesis, which interrupts the construction, as in Plat. *Gorg.* p. 524 B where *τό τε σῶμα* is eventually answered by *ταὐτὸν δή μοι δοκεῖ . . . καὶ περὶ τὴν ψυχήν.*

16. **ἐν τῷ τοιούτῳ**—this phrase is used of circumstances of any kind.

17. **ἑκόντας εἶναι**—*εἶναι* is infin. of limitation, and in this phrase is almost confined to neg. sentences.

19. **ὅσ' ἂν ἀναγκάζωνται** — as C has *ὅσα ἀναγκάζωνται*, Dobree's correction, by which the sense is much improved, should be accepted.

§ **4** l. 20. **τὰ πλείω**—*plerumque.*

25. **ἐνδιατρίβων**—viz. *ἐν τῷ ξυντάσσεσθαι.* Note the word, which is useful.

28. **ἀνειληθέντες**—synonym of *συστραφέντες.*

ἔς τι χωρίον—Plutarch says this was the estate that had belonged to Polyzelus, probably the brother of Gelon, Hiero, and Thrasybulus, the tyrants.

29. **ἔνθεν καὶ ἔνθεν**—'on both sides.' (Leake, Grote, and Freeman wrongly translate as though it were *ἄντικρυς.*)

30. **περισταδόν**—found, except here, only in Herod. and poets.

§ **5** l. 31. **ξυσταδὸν μάχαις**—adverb qualifying verbal noun, as cc. 34, 6, l. 34; 71, 3.

πρὸς ἐκείνων = to their advantage
any more than etc.

35. **φειδώ τις ἐγίγνετο**—with τῳ = πᾶς τις ἐφείδετο.

36. **ἐπ'**—*ut in*. The μὴ is inserted because hindrance is implied.

82 § 1 l. 8. **τῶν νησιωτῶν** — who might be expected to be willing to desert. Cf. c. 57, 4.

εἴ τις βούλεται = τὸν βουλόμενον. No infin. is then added.

ἐπ' ἐλευθερίᾳ—expressing the terms, as in ἐπὶ τούτοις, etc.

10. **οὐ πολλαί**—we cannot be sure that it was loyalty to Athens that prevented more from going over, though Grote seems to assume it.

§ 2 l. 11. **ὁ. γίγνεται ὥστε**—the active in III. 28, 1 ποιοῦνται ὁμολογίαν ὥστε. This use of ὥστε is very common.

§ 3 l. 17. **ἐς ἀσπίδας ὑπτίας**—Aristoph. *Lysist.* 185 θὲς ἐς τὸ πρόσθεν ὑπτίαν τὴν ἀσπίδα.

18. **τούτους**—Philistus of Syracuse, a contemporary historian, related that Demosth. attempted to commit suicide, but was prevented by the enemy. The fact is reported by Plutarch and Pausanias.

22. **καθῖσε τὴν σ.**—observe that Thuc. uses the earlier form of the augment whenever there are two ways of augmenting a verb: *e.g.* χρῆν, not ἐχρῆν; καθῖζον, not ἐκάθιζον; ἐνηντιούμην, not ἠναντιούμην; see Rutherford *New Phryn.* p. 81; and for the Attic uses of καθίζω *ib.* p. 336.

83 § 1 l. 5. **σπένδεται**—the middle expresses reciprocity.

πέμψαι—σπένδομαι can also take fut. infin.

§ 3 l. 16. **ἔβαλλον**—Plutarch adds πρὸς ὕβριν καὶ μετ' ὀργῆς ἀπειλοῦντες.

17. **καὶ τούτους**—as they had done before to Demosth.

§ 4 l. 19. **φυλάξαντες**—cf. II. 3 φυλάξαντες ἔτι νύκτα = 'waiting for the time when it was still night.'

τὸ ἡσυχάζον—cf. c. 68, 1 l. 7.

20. **ἀναλαμβάνουσί τε . . . καὶ**—parataxis, as often with τε . . . καί, καί . . . καί, μὲν . . . δέ.

§ 5 l. 25. **ἐχώρουν**—they were afterwards caught; c. 85, 2.

84 § 1 l. 1. **ἦγε**—still along the Helorine road, hoping to find an unguarded way to the right.

§ 2 l. 6. **Ἀσσίναρον**—the name only occurs in the accounts of the retreat. It is identified as the Falconara.

7. **ἅμα μὲν βιαζόμενοι**—'because, being harassed by the cavalry and the light-armed, they thought that they would be somewhat better off if they crossed the river, and also owing to their suffering and thirst.' One cause of ἠπείγοντο is οἰόμενοι, the other is ὑπὸ τῆς ταλαιπωρίας. The rest, βιαζόμενοι . . . ὄχλου, is subordinate to οἰόμενοι. So Bauer, Krüger, Classen, Fr. Müller. Poppo made βιαζόμενοι depend on ἠπείγοντο, and οἰόμενοι as well; but in all other cases in which two participles

stand thus in the same relation to the verb, Thuc. either joins them by *καὶ* or places the verb between them. Stahl places *οἰόμενοι . . . ποταμὸν* after *ταλαιπωρίας*, and this greatly improves the sense, since it is hard to see the bearing of *βιαζόμενοι* on *οἰόμενοι*. Why should the attacks diminish after they had crossed the river? Perhaps the A. thought they would then turn off to the right and shake off the enemy to some extent. (In any case the sentence is not a good one.)

§ 3 l. 19. **περί τε . . . διεφθείροντο**—cf. *πίπτειν*, *πταίειν* and *σφάλλεσθαι περὶ* with dat.; but the construction is poetical and Ionic.

20. **σκεύεσιν**—'accoutrements.'

21. **ἐμπαλασσόμενοι** = *ἐμπλεκόμενοι*. The word occurs nowhere else in Attic.

§ 4 l. 21. **ἐς τὰ ἐπὶ θάτερα**—regarded as one word.

23. **ἦν**—the subject to be supplied from the context.

25. **κοίλῳ**—with a deep bed; a meaning that occurs several times in Plutarch, *e.g.* *Lucul.* c. 24.

§ 5 l. 26. **ἐπικαταβάντες**—both banks of the Assinarus are steep, and the water, as usual in Sicily, does not fill the whole of its bed, which is wide. The Pel. went down the bank into the bed and cut down the A., while the Syr. stood on the opposite bank to prevent the A. from getting across.

28. **εὐθὺς διέφθαρτο**—the plup. is occasionally thus used with *εὐθὺς* to express a result hastily arrived at, esp. in combination with the imperf., *e.g.* Demosth. 19, 154 *τότ' εὐθὺς ἐγνώκειν καὶ προεωρώμην*.

29. **ὁμοῦ τῷ πηλῷ**—with *ἐπίνετο*.

§ 1 l. 4. **τοῦ μὲν . . . τοῦ δὲ**—apposition to *διεφθαρμένου*. 85

7. **πιστεύσας μᾶλλον**—'N. had always been, as far as his duty allowed him, a friend of Sparta.' Freeman.

8. **χρῆσασθαι . . . ὅ τι βούλονται**—regular formula for an unconditional surrender.

11. **φονεύοντας**—an Ionic word, found often in tragedy and Herod., and four times in Thuc. See Rutherford, *New Phryn.* p. 15.

§ 2 l. 13. **ἀπεκρύψαντο**—sc. *οἱ Συρακόσιοι*, 'hid for their own purposes,' to keep or to sell.

16. **τοὺς διωξομένους**—the fut. partic. with art.—not a very common construction—refers to no definite person.

§ 3 l. 17. **τὸ . . . ἀθροισθὲν**—for the neut. cf. c. 43, 7.

ἐς τὸ κοινὸν—just as *τὸ κοινὸν* is used of the state treasury, since the prisoners became state property.

20. **ἀπὸ ξυμβάσεως**—cf. c. 82, 2 *ὁμολογία γίγνεται*. In the case of Demosth. there were definite terms and his men surrendered to the state.

§ 4 l. 23. **ἐν τῷ . . . πολέμῳ τούτῳ**—there have been from early times two ways of understanding this passage: (1) the scholiast thinks that Thuc. is comparing the disaster at the Assinarus with those of the Pel. war generally: accordingly he thinks *Σικελικῷ* is wrong. So Krüger, Stahl: (2) Valla understands him to be comparing this disaster with other battles of the Sicilian war. The scholiast is probably right, since there is no other instance of great carnage, *φόνος* or *σφαγή*, in the Sicilian war with which the last disaster could be aptly compared; and as Thuc. was writing the history of the Sicilian expedition, not as a separate work, but as part of his general history, it is strange that he should speak of the Sicilian campaigns only in giving an idea of the extent of the loss. (Arnold says 'it is as if an historian of the French campaign in Russia were to say of their loss at the Beresina, "that it was greater than on any other occasion throughout this Russian campaign."' But, after the losses of 1812, that statement would convey an idea of awful slaughter, whereas this does not.)

27. **παραυτίκα**—these were some cavalry, who under command of Callistratus made their escape to Catana. Pausanias VII. 16, 4.

29. **ἐς Κατάνην**—among these were Tydeus, afterwards one of the generals at Aegospotami, and the son of Polystratus for whom Lysias wrote the speech *ὑπὲρ Πολυστράτου*. They continued to fight for Catana against Syr. Lys. 20, 24.

86 § 1 l. 3. **τὰ σκῦλα**—Plut. *Nic.* 27 says that the finest trees on the banks of the Assinarus were decked with A. panoplies.

§ 2 l. 5. **κατεβίβασαν**—by a decree passed in the assembly at Syr. after a debate of which Diodorus and Plutarch give details. The quarries are among the most striking features of Syracusan topography, most of them running in a long row along the S.E. side of Achradina. They are now disused and exceedingly picturesque. The date of the sentence is about the middle of September.

8. **ἄκοντος Γυλίππου** — Hermocrates also, as Diod. and Plut. relate, spoke against the motion which was proposed by a leader of the democrats.

9. **ἀπέσφαξαν** — we know from Plutarch that Philistus agreed with Thuc. that Demosth. and N. were put to death, and this confirmation by the contemporary Sicilian historian is too strong to be set aside by the story of Timaeus that they were allowed to commit suicide. (The manner of their death is unknown; in Plut. *Nic.* c. 28 *Δημοσθένην δὲ καὶ* N. *ἀποθανεῖν Τίμαιος οὔ φησιν ὑπὸ τῶν Συρακοσίων καταλευσθέντας* (or *κελευσθέντας*), *ὡς Φίλιστος ἔγραψε καὶ Θουκυδίδης*, I believe that we should read *καταδεθέντας* unless *καταλευσθέντας* could

mean 'cast into the stone quarries,' as Hesych. explains the word.)

11. **τοῖς ἄλλοις**—sc. *ἀγωνίσμασι.*

§ 3 l. 14. **νήσῳ**—Sphacteria, in 425 B.C.

18. **ὥστε ἀφεθῆναι**—depends on *προυθυμήθη*: cf. c. 62, 4; 77, 5.

§ 5 l. 31. **διὰ τὴν πᾶσαν κ.τ.λ.**—describe the *ethical* excellence of N.; for *ἐπιτήδευσιν* shows that Thuc. is not thinking of the military sense of *ἀρετή*. On the whole he uses *ἀρετή* as Plato does, *i.e.* as embracing the four cardinal virtues, *ἀνδρεία, σωφροσύνη, δικαιοσύνη, φρόνησις*, and, though later writers had an idea that N. was a coward, there is nothing to show that he was more than a *moral* coward. Thuc. himself admits moral cowardice on the part of N. when he attributes superstition to him. The construction is disputed, but it is natural to suppose that both *πᾶσαν* and *νενομισμένην* belong to *ἐπιτήδευσιν*, not to *ἀρετήν*. Trans. 'because he had directed his course of life wholly in accordance with virtuous principles,' *i.e.* in accordance with elementary ethical principles, not in accordance with any school of philosophy. *νομίζω* = I put into practice; *ἐπιτήδευσις* = a theory of life, on which concrete *ἐπιτηδεύματα* are based. Thuc. attributes *οὐ δημοτικὴ παρανομία* to Alcibiades. We recall too the sneer of Plato in *Phaedo* 82 A *οἱ τὴν δημοτικήν τε καὶ πολιτικὴν ἀρετὴν ἐπιτετηδευκότες, ἣν δὴ καλοῦσι σωφροσύνην τε καὶ δικαιοσύνην, ἐξ ἔθους τε καὶ μελέτης γεγονυῖαν ἄνευ φιλοσοφίας τε καὶ νοῦ.*

§ 1 l. 3. **μετεχείρισαν**—Thuc., like Herod., uses the act. of 87
this word, whereas other authors use the middle.

5. **οἱ ἥλιοι**—the plur. is *intensive*, as in *θέρμαι, καύματα.*

8. **ἐς ἀσθένειαν ἐνεωτέριζον**—like *βάλλειν* or *τρέπειν εἰς*, of some enforced change of state; 'through the change of temperature induced disease.'

§ 2 l. 10. **τῶν νεκρῶν . . . οἳ . . . ἀπέθνῃσκον**—it appears that *νεκροὶ ἀποθνῄσκουσι* is possible Greek, as in Plut. *Pyrrhus* c. 21 *τραυμάτων πολλῶν γενομένων καὶ νεκρῶν πεσόντων*, and perhaps Thuc. II. 52 *νεκροὶ ἐπ' ἀλλήλοις ἀποθνῄσκοντες ἔκειντο.*

15. **ἐπὶ ὀκτὼ μῆνας**—sc. daily. This allowance is what was called in c. 82 *ἡ ἀναγκαιοτάτη δίαιτα*, and is half that which was given to a slave. Diodorus, following the Sicilian account, says that each man received two *χοίνικες* of meal, *i.e.* four times as much as two *κοτύλαι.*

16. **ἄλλα ὅσα**—for *ὅσα ἄλλα*, found also in II. 96, 3.

ἐν τῷ τ. . . ἐμπεπτωκότας—*ἐν* is occasionally used with verbs of motion.

18. **ἐπεγένετο**—*accidit.*

§ 3 l. 20. **πλὴν Ἀ. κ.τ.λ.**—comparing l. 15 we see that these were kept in the quarries some six months longer.

§ 5 l. 25. **ἔργον**—used in its vague, euphemistic sense, as in *τὸ περὶ τὸν Ἴτυν ἔργον*.

26. [**Ἑλληνικὸν**]—to be omitted, since there is no contrast between the doings of Greeks and of other men.

28. **δοκεῖν**—infin. of limitation ; c. 49, 3.

ὧν ἀκοῇ—cf. Herod. VII. 170 *φόνος Ἑλληνικὸς μέγιστος οὗτος δὴ ἐγένετο πάντων ὧν ἡμεῖς ἴδμεν*, of the destruction of the Tarentines and Rhegines by the Iapyges.

§ 6 l. 30. **κατὰ πάντα . . . πάντως**—paronomasia, to emphasise the statement.

32. **πανωλεθρίᾳ**—cf. *πανώλεθρος ἀπόλλυσθαι* in tragedy.

34. **ὀλίγοι ἀπὸ πολλῶν**—a common collocation.

35. **ἀπενόστησαν**—the well-known story in Plut. *Nic.* c. 29 that some gained liberty or shelter by reciting Euripides is by no means improbable ; for, apart from the great popularity of Euripides, the Athenian slaves, weakened by suffering and unused to manual labour, must have been a burden to their owners. With the Athenian retreat we might compare the retreat of Antony from Parthia in 36 B.C. Cf. Browning *Balaustion's Adventure*, and Byron *Childe Harold* IV. 16

When Athens' armies fell at Syracuse,
And fetter'd thousands bore the yoke of war,
Redemption rose up in the Attic Muse,
Her voice their only ransom from afar :
See ! as they chant the tragic hymn, the car
Of the o'ermaster'd victor stops, the reins
Fall from his hands, his idle scimitar
Starts from its belt—he rends his captive's chains,
And bids him thank the bard for freedom and his strains.

APPENDIX I

ON THE FIRST HARANGUE OF NICIAS

cc. 61–64

THIS speech has gained much admiration from both ancient and modern critics. Dionysius of Halicarnassus, a severe and often unjust censor of Thucydides, rightly praises the vividness of the language and its lucidity. Blass thinks that the greatest of the military harangues written by Thucydides are this and the reply, as we may call it, that Gylippus makes to it; and Jebb says that it is 'in a high degree powerful and pathetic.' Wherein lies the secret of its pathos? It lies in this, that the Athenian army is here taken to be the very city itself. From the opening words of the Exordium to the last sentence of the Peroration this idea runs through the whole speech. Like their ancestors when they fought at Salamis, the men that are themselves the state are about to stake their all on the recovery of their city and on her very existence.

But great as are the merits of the speech, they should not have blinded the critics to the serious blemishes that mar it. These blemishes are (*a*) a tendency to excessive subtlety, (*b*) an unfortunate refinement on the central idea, (*c*) excessive compression of thought, (*d*) awkward expressions. It is true that these are faults that are admitted to deface many of the speeches. But Thuc. can shake himself free from them when he tries. The last speech of Nicias is entirely free from such defects: and Thuc. should have considered that the occasion on which this first harangue was delivered was too solemn for rhetorical trivialities and tricks of compression.

(*a*) *Excessive subtlety.*—Mure points out that this is a very common fault in Thuc.; but the last speech of Nicias is a splendid example of its avoidance. It should have been equally avoided here.

1. C. 61, 1 opens with a subtle comparison between the objects for which the two sides are contending. 'Both sides are contending *περί τε σωτηρίας καὶ πατρίδος*.' This is casuistic, because it is plain that the Syracusans were not contending for these objects in the same sense that the Athenians were. Whatever might be the issue, Syracuse was now safe; since, even in case of victory, Nicias intended to retreat. The Syracusans had previously been contending for the retention of their city: the Athenians were now to contend for the recovery of theirs.

2. C. 63, 3 *καὶ τῆς ἀρχῆς τῆς ἡμετέρας οὐκ ἔλασσον κατὰ τὸ ὠφελεῖσθαι ἔς τε τὸ φοβερὸν τοῖς ὑπηκόοις καὶ τὸ μὴ ἀδικεῖσθαι πολὺ πλεῖον μετείχετε.* This statement, made about the sailors, is true; but it is true *only in a sense.* While the meaning of the words is plain, the thought that underlies them is far-fetched.

3. C. 64 closes with a subtle argument that is intended to encourage the listeners to put forth all their power. The argument is put in the form of an enthymeme, which is so elaborated that the final appeal is to some extent spoiled by the rhetorical form in which it is made.

(*b*) *There is an unfortunate refinement on the central idea.*—Instead of concentrating the attention of his hearers on their common ties and on the essential unity of the Athenian empire, the speaker draws a careful distinction between the Athenians and non-Athenians. This distinction is made at the beginning of the speech in *τὴν ὑπάρχουσάν που οἰκείαν πόλιν*. It is afterwards drawn out in c. 63, 3 in a passage that illustrates a remark of Mure that one of the defects in the genius of Thucydides is 'a deficiency in the faculty of Taste,' and reminds us rather too forcibly of the errors to which even the greatest are prone when there is as yet no standard of taste in existence. Thuc. has told us that he made his speakers say what it seemed to him most opportune for them to say in view of each situation—that is to say, as Jebb explains, 'what the occasion required.' On the other hand, Dionysius declares that the speakers occasionally utter sentiments which, however just and striking in themselves, are nevertheless *inappropriate to the occasion.* In another passage, the great critic praises this speech for its freedom from this fault. But is it really appropriate on so solemn an occasion to remind the *ξένοι* and *μέτοικοι* that they were not true Athenians, and that they had been in the habit of filling with alarm the *ὑπήκοοι* of Athens? Even if there were no possibility of giving offence to the *ξένοι* and *μέτοικοι* themselves, what would the *ὑπήκοοι* who stood in the audience think of the statement?

In c. 64, 1 the reminder *αὐτοὶ ἴστε οἵᾳ γνώμῃ ἐπήλθετε* is not altogether well-timed; and the same remark applies to the whole of the warning contained in the passage.

This occasional lack of propriety is an error in what the Greek rhetoricians call *εὕρεσις*, the Romans *inventio*—that is to say, in the choice of material: and it is right to point out that in this branch of rhetoric Thucydides as a rule excels among Greek orators.

(*c*) *Excessive compression of thought.*—The general drift of the speech is perfectly clear. But the unfortunate distinction that has been drawn between Athenians and non-Athenians necessitates that in the appeal to the feelings which the Peroration rightly contains, the speaker should insist on the essential unity of his hearers and on the one object for which they fight. And so a reference to Athens as the centre of every man's hope must be brought in.

In order to set this object clearly before them and to give point to his appeal Nicias bids them reflect that they now are Athens. But so briefly is the thought expressed that the last sentence of the speech forms a curious commentary on the earlier words *Ἀθηναῖοι νομιζόμενοι, καὶ μὴ ὄντες*. There is really no contradiction, but there is undue brevity. What the speaker should have said is surely to this effect: 'Finally, my comrades, whether you be Athenians or not, remember that you are all that are left to Athens; nay, Athenians or no, you are Athens; you represent her majesty; and in fighting for her, you will be doing the best for yourselves.' Thus, while bringing the central idea into due prominence at the close, he would not have left his previous distinction in the lurch.

This difficulty is partly caused by the abruptness of the transition from the Proof to the Peroration. Thuc. does not make it clear that the Epilogue is addressed to everybody, and not exclusively to the Athenians.

(*d*) *Awkward expressions*—viz. 1. the antithesis between *ἐλευθέρως* and *δικαίως* in c. 63, 4. 2. *ἐλευθέρως* itself and the adjacent words are inappropriate, because they are limited to the *ναῦται*, and would be likely to cause offence to the *ὑπήκοοι*. 3. The paronomasia *καταπροδίδοτε, καταφρονήσαντες* in the context is objectionable. 4. *περὶ ὧν* in the Peroration is ambiguous, since *ὧν* may be either neut. or fem. 5. *οἱ ἐν ταῖς ναυσὶ νῆές εἰσί* is bad.

APPENDIX II

REMARKS ON CERTAIN PASSAGES

SINCE the notes were printed, the second part of Herbst's *Erklärungen und Wiederherstellungen* has appeared. The following is a list of the passages in this book in which Herbst has arrived at new results that appear to me to be correct, or, at least, valuable.

C. 14, 1. Classen and Stahl, following some older edd., render βραχεῖα ἀκμὴ πληρώματος 'the efficient part of a ship's crew is small.' I have said that βραχεῖα is probably *temporal* here. By carefully examining the context, Herbst has made it clear that this is the case.

C. 27, 4 ὁτὲ μὲν καὶ πλειόνων ἐπιόντων, ὁτὲ δ' ἐξ ἀνάγκης τῆς ἴσης φρουρᾶς καταθεούσης τε τὴν χώραν καὶ λῃστείας ποιουμένης. The interpretation of this passage which is given by Stahl is manifestly erroneous, and was scarcely worth a detailed refutation. Herbst agrees with the explanation that I have given in the notes, except that he understands ἐξ ἀνάγκης to mean 'according to fixed arrangement,' the cities of Peloponnese being bound to send a fixed contingent periodically. But (1) this sense is ill-suited to καταθεούσης and ποιουμένης, which allude to operations directed *from Decelea*, and not to the contingents arriving successively *from Peloponnese*; (2) if ἐξ ἀνάγκης meant this, it would apply equally to πλειόνων ἐπιόντων: for κατ' ἀνάγκην, ἐξ ἀνάγκης, etc., when so used apply to the permanent obligation to service that is incurred under a defensive and offensive alliance; and the Peloponnesian allies would be as much bound by their alliance with Sparta to send πλείονας if required, and in fact to send any number of men up to two-thirds of their fighting strength.

C. 28, 2. Herbst defends οἱ μὲν ἐφ' ὅπλοις ποιούμενοι, sc. τὴν φυλακὴν from the preceding φυλάσσοντες. This is probably right, though some of the parallels that he cites are doubtful.

C. 28, 3. *μάλιστα δ' αὐτοὺς ἐπίεζεν ὅτι δύο πολέμους ἅμα εἶχον, καὶ ἐς φιλονικίαν καθέστασαν τοιαύτην ἣν πρὶν γενέσθαι ἠπίστησεν ἄν τις ἀκούσας, τὸ γὰρ αὐτοὺς κ.τ.λ.* Herbst retains *τὸ γὰρ* (for which I have substituted *τό γ' ἂν*) and he translates 'namely that they should.' This goes back to the explanation of *γὰρ* given by Shilleto at I. 25. Herbst maintains that *τὸ* here, as well as in c. 36, 5, c. 67, 1 (where I have followed Krüger) and in a large number of other passages that are usually explained otherwise, is itself absolute and does not influence the construction of the sentence and was freely used to point, as it were with the finger, to what is coming afterwards. If so, both *τὸ* and *γὰρ* fulfil the same purpose; for both then introduce and emphasise the epexegesis that follows. The 'absolute use' of *τὸ* is to be found in Arnold's notes, but it has very generally been abandoned as being unscientific; for it is really unexplained—even with the help of all the examples that Herbst has collected—either on the historical or on the logical principle. The objection to *γὰρ* is of course that it is used with an explanatory infin. here instead of introducing a new sentence.

The proposal to take *τὸ γὰρ . . . ποιῆσαι* as an *exclamation*, to which reference is made in the notes, was first made by Mr. Wratislaw in the *Journal of Philology*.

καὶ τὸν παράλογον τοσοῦτον ποιῆσαι . . . ὅσον κατ' ἀρχὰς τοῦ πολέμου, οἱ μὲν ἐνιαυτόν, οἱ δὲ δύο, οἱ δὲ τριῶν γε ἐτῶν οὐδεὶς πλείω χρόνον, ἐνόμιζον περιοίσειν αὐτούς, εἰ οἱ Πελοποννήσιοι ἐσβάλοιεν ἐς τὴν χώραν, ὥστε ἔτει κ.τ.λ. Herbst makes *ὥστε* correlative to *τοσοῦτον*, and renders *ὅσον* 'as,' taking *ὅσον . . . ἐς τὴν χώραν* as a parenthesis. But it seems that a sharp contrast between the one or two or three years and the sixteenth year is needed to explain the *παράλογος*, and that the difference between them gives the measure of *τοσοῦτον*.

He thinks that *οἱ δὲ τριῶν γε ἐτῶν οὐδεὶς πλείω χρόνον* is elliptic for *οἱ δὲ τρία ἔτη, τριῶν δέ γε ἐτῶν οὐδεὶς πλείω χρόνον.* This is no better than Bubendey's proposal (in the *Hamb. Festschrift* written in Herbst's honour) to omit the second *οἱ δέ*, for there is a limit to the amount of sense that even Thucydides can pack into his words.

C. 56, 4. Herbst retains *τοῦ ξύμπαντος λόγου* (MSS.; Kr. *ὄχλου*), and thinks it equivalent to *τοῦ ξύμπαντος ξυλλόγου.*

APPENDIX III

ATHENS FROM JULY 414 TO SEPT. 413

During the first six of the fourteen months covered by this book, life at Athens proceeded in the ordinary way. A few men whom good democrats regarded as half-crazy, like Meton and Socrates, foresaw that trouble was impending, and many moderate democrats like Aristophanes were little satisfied with the current of Athenian thought and manners. But politics were now swayed by the democratic party, to which the political agitation that followed the mutilation of the Hermae had been a great gain. Among the strategi who entered on office in July 414 were Demosthenes, the hero of the Aetolian expedition, Conon, who commanded the squadron that lay off Naupactus, and Charicles, who had been one of the commissioners appointed to investigate the Hermocopid affair. These were all democrats. So doubtless was the upstart Diitrephes, who in the next summer was in charge of the barbarous attack made on Mycalessus (c. 29). He had been successively phylarch and hipparch. Other strategi, besides Nicias, were Euction, who in conjunction with Perdiccas, made an attempt to recover Amphipolis, and Eurymedon, who was sent to Sicily in December.

The drama as yet showed no signs of decline. Sophocles, though now over eighty, still retained his powers. Euripides, fifteen years the junior of Sophocles, was busily writing for the stage. Other writers of tragedy now flourishing were Agathon, Iophon the son of Sophocles, Philocles nephew of Aeschylus, and Xenocles, son of Carcinus, who had gained an unmerited victory over Euripides six months before. The license of the Old Comedy had recently been checked to some extent by a vote of the Ecclesia; yet Aristophanes and Phrynichus and Pherecrates and many others moved fairly easily in their

fetters. The *Birds* had been produced in Dec. 415, and the *Amphiaraus* of Aristophanes in Feb. 414.

Athenian prose literature had not yet attained its full development. Thucydides was busily collecting materials during his wanderings. Xenophon was about seventeen years old; and two other historians living in Athens, Herodicus and Cratippus, had probably written nothing at this date. On the other hand, Plato's uncle Critias, who tried almost every branch of literature with considerable success, had already appeared as an author of prose, and was perhaps responsible for the little tract on the *Athenian Constitution* which is wrongly ascribed to Xenophon.[1]

Athenian sculpture, since the death of Phidias in 432, had passed into the hands of his pupils. The most famous sculptor now living—Polyclitus—was an Argive. Of the pupils of Phidias, the most distinguished were Agoracritus and Alcamenes. Agoracritus was a native of Paros, but he seems to have lived at Athens. He made the renowned Rhamnusian Nemesis to which a mutilated head in the British Museum is believed to have belonged. Of the works of Alcamenes nothing is known to exist. At this date the adornment of the Acropolis was still incomplete. The temple of Wingless Victory had been finished a few years before; but the Erechtheum was not finished in 409 B.C. Nevertheless the eastern half of it, which formed the temple of Athena Polias, was now approaching completion.

It may be convenient to add that in 414 B.C. Socrates was fifty-four years of age; Isocrates was twenty-two; Plato was fifteen; Isaeus was a child. Antiphon was already writing for the courts.

The archon eponymus from July 414 to July 413 was the cowardly Pisander, at present an ardent democrat. He had been on the board of investigation with Charicles in 415. Prominent demagogues of the day were Androcles and Cleonymus, both of them active workers against the Hermocopids, and both constantly attacked by the comic poets. Androcles was murdered in 411 B.C., and his place as head of the extreme democrats was then taken by Cleophon, who was already becoming known in political life.

Early in 413 the Spartans invaded Attica and occupied Decelea. Thus the Peace of 421 was formally brought to an end. The grounds for the invasion were that Athens had aided Argos against Sparta in the summer of 414 with a fleet; they had also made an attack on Epidaurus in Laconia and on other coast towns. The evil consequences of the occupation of

[1] A good note on this question will be found in Mr. Dakyns' excellent translation.

Decelea were immediately felt in Athens. They may be readily gathered from the marginal analysis of cc. 27, 28. Yet, even while the place was being fortified, Charicles went out with a fleet to harry the coasts of the Peloponnese, and Demosthenes started for Sicily with his powerful armament. This mission of Charicles accords with the regular practice of the Athenians, instituted by Pericles at the beginning of the war. It was impossible for the Athenians, even at the height of their power, to put an army in the field capable of withstanding the Lacedaemonian invaders, and a system of making descents on the coasts of Peloponnese was the only effective counter-plan that they could adopt.

But what a strange position for Athens to be in! The docks that had held four hundred ships of war stood almost empty: the fleet on which she relied, the ναυτικὸς ὄχλος that had enjoyed more influence than any other body of the citizens, even her right over the soil of Attica seemed to have melted away from her; she had become a mere fortress crowded with soldiers past their prime or too young for service, and she had not means ready to hand for their support. Yet she managed to bear up under these difficulties, even when aggravated by the destruction of the armament in Sicily.

The strategi who entered on office in July 413 included in all probability (in addition to Nicias, Demosthenes, and Eurymedon) Aristocrates, Diomedon, Hippocles, Leon, and Strombichides. Of these Aristocrates became a leader of the moderate party among the Four Hundred and an associate of Theramenes. Diomedon, Leon, and Strombichides were all notable democrats shortly after this time; and two of them, Leon[1] and Strombichides, were unjustly put to death under the Thirty. Early in 412 Hippocles succeeded in intercepting the Peloponnesian squadron that was returning from Syracuse after the war. One ship was captured and the rest escaped with considerable damage. Another new strategus was Diphilus, who was at once sent to succeed Conon at Naupactus.

Though the oligarchs had been debased of late, yet had their clubs or associations for political and judicial purposes not ceased to exist. In the following year these clubs, encouraged by the Sicilian disaster, the Decelean War, the intervention of Tissaphernes on behalf of Sparta, the revolt of the allies, and the intrigues of Alcibiades, will exhibit extraordinary energy and boldness. Alcibiades and Andocides,

[1] We may assume that it is to Leon the strategus of this year that Andocides I. 94 alludes. His death was caused by Meletus, one of the accusers of Andocides and perhaps identical with Meletus accuser of Socrates.

both of whom were now oligarchs, were in exile. Reference has already been made to Critias and Aristocrates. But two other oligarchs, who afterwards became members of the Thirty, had already gained notoriety. These were Theogenes and Aeschines,[1] who, it should appear, were men of ability, but, being poor, disgusted people by imitating the follies and extravagance of richer men. Prominent among rich men was the notorious Callias, son of Hipponicus, who was fast ridding himself of the enormous fortune that he had inherited ten years before from his father. A dilettante so idle and careless as Callias can scarcely be said to have belonged to any political party. He was, however, *proxenus* of Sparta, and the office of torch-bearer at the Eleusinian Mysteries was hereditary in his family.[2]

Nicias and Demosthenes lost their lives in Sicily two months after they had entered on office for 413: while Eurymedon had already fallen before the final catastrophe. According to a story in Athenaeus (third century A.D.), when the news of the disaster reached Athens, the people were watching a performance of a parody by Hegemon of Thasos, the author who first brought this kind of entertainment on to the Attic stage. The piece was a humorous representation of the scene that Phidias had embossed upon the inside of the shield that rested at the side of his renowned gold and ivory Athena which stood in the Parthenon—the scene of the battle between the giants and the gods. The story is worth recording mainly because it shows that a new kind of spectacle was exhibited just about this time. But probably the dates have been doctored to some extent; for it is unlikely that stage plays were ever exhibited in the autumn during the fifth century, the story is too neat to be accepted on the sole authority of Athenaeus, and it is suspicious that Plutarch does not record a circumstance that might by him have been turned to such good account.

[1] To be distinguished from the philosopher and the orator.

[2] For other details respecting this interesting man, see Smith's *Dict. of Biography*.

GREEK INDEX

*** The numbers in all cases refer to chapter and section. The number of the section is followed by *n* where the reference is both to the text and to the notes.

A

Ἀγάθαρχος, Syr. admiral, 70, 1
ἀγαθοὶ ἄνδρες γίγνεσθαι 77, 7
ἀγγέλλω: ἀγγέλλων . . . ἔπεμπε 8, 1 *n;* ἀγγέλλοντας . . . ἔπεμψαν 25, 9; ἤγγελλον βελτίω τὰ ἐν Σικελίᾳ 17, 3 *n*
ἄγγελμα 74, 1
Ἆγις, Spartan king, 19, 1; 27, 4
ἀγορὰ παρεσκευάσθη 40, 1
ἀγχώμαλα ναυμαχεῖν 71, 4
ἄγω: ἄξων παρασκευήν, στρατιάν, ᾤχετο 12, 1; 46
ἀγών: ἀγῶνας ποιεῖσθαι 49, 2; ἄξιος ὁ ἀ. 56, 3; ὑπὲρ καλῶν ὁ ἀ. 66, 1; κοινὸς ὁ ἀ. 61, 1; ἐν ἀ. καθεστάναι 64, 2 *n;* πολὺν τὸν ἀ. ἔχειν 71, 1
ἀγώνισμα καλὸν 56, 2 *n;* 59, 2; 86, 2
ἀγωνισμὸς κυβερνητῶν 70, 3
ἀδυνασία τοῦ λέγειν 8, 2 *n*
ἀδύνατος 'powerless' 14, 2 *al.;* 'incapable' 15, 1 *n;* ἀδύνατοι τοῖς χρήμασι 28, 4; ἀδύνατον ὄν 44, 4
ἀήσσητος 44, 3
ἀθροίζω 'concentrate' 33, 6; ἀθρόοι χωρεῖν 84, 3, διαιτᾶσθαι 87, 2
ἀθυμῶ καὶ ἐν μεγάλῃ μεταβολῇ εἰμί 76; ἐν παντὶ δὴ ἀθυμίας εἶναι 55, 1
αἰγιαλὸς 37, 3; 74, 2. The ordinary prose word, but not to be used if θάλασσα will do as well
ἀίδιος ἐμπειρία 21, 3 *n*
αἰκία 75, 6 *n*
αἱματῶ: ᾑματωμένον ὕδωρ 84, 5
αἴρω: ἄρας 'starting' by sea or land, 26, 1; 69, 4; 79, 1; ἠρμένος 'raised' 41, 2
αἰσθάνομαι (1) with partic. 2, 2; 69, 1; 81, 1; (2) with ὅτι 65, 1 *n;* (3) with accus. 8, 1 *al.*
αἰσχρός: ἐπ' αἰσχρᾷ τε αἰτίᾳ καὶ ἀδίκως 48, 4; ἡ αἰσχίστη ἐπίκλησις = ἡ δουλεία 'political dependence' 68, 2
αἰτεῖν: αἰτῆσαι ἀναίρεσιν νεκρῶν 72, 2
αἰτία: ἐν αἰτίᾳ ἔχειν with infin. 81, 1
αἰωροῦμαι 77, 2
ἄκαιρος: οὐκ ἀ. πέμψιν νεῶν ποιεῖσθαι 17, 3

ἀκινδύνως ἀπελθεῖν 68, 3 *n*
ἀκμάζω: *τὸ ναυτικὸν ἀκμάζει* with dat. of manner 12, 3
ἀκμὴ πληρώματος βραχεῖα 14, 1 *n*
ἀκοῆς ἀποστέρησις 70, 6 ; *ἀκοῇ εἰδέναι* 87, 5
ἀκόλουθος = *θεράπων* 75, 5 *n*
ἀκολουθῶ = *ξυστρατεύω* 57, 4, 9
Ἀκραγαντῖνοι, neutrality of, 33, 2 ; 50, 1 ; 58, 1
Ἀκραῖον λέπας 78, 5 ; 79
ἀκρίβεια τοῦ ναυτικοῦ 13, 2 ; *ἀκριβείᾳ ἐξειπεῖν* 'to state accurately' 87, 4
ἀκρίτως: *τὸ ἀκρίτως ξυνεχὲς τῆς ἁμίλλης* 71, 3 *n*
ἀκροβολισμός 'firing' 25, 5, 8
ἀλγεινὰ αἰσθέσθαι ξυνέβαινε 75, 2
ἄλγιστα: *τἄλγιστα προστιθέναι τινι* 68, 2
Ἀλέξαρχος, Corinthian officer, 19, 4
ἀλήθεια 'true position': *περὶ τῆς ἀ. βουλεύεσθαι* 8, 2
ἀληθής: *τὸ ἀληθὲς δηλῶσαι* 14, 4 ; *τὸ ἀληθέστατον γνῶναι* 67, 4
Ἀλκιβιάδης, advice of, 18, 1
Ἀλκισθένης, father of Demosthenes, 16
ἀλλά, after negatives, where our idiom is generally different, *οὐχ ὁμοίως . . . ἀλλὰ* 28, 4 ; 36, 3 ; *οὔτε . . . οὔτε . . . ἀλλά* 29, 4 ; *οὐκέτι τὴν αὐτὴν ὁδὸν . . . ἀλλὰ* 80, 1 ; *οὐδενὶ κόσμῳ ἔτι ἀλλὰ* 84, 3 ; *οὐδενὶ τρόπῳ ἔτι . . . ἀλλὰ* 49, 3 ; *οὐδὲ . . . ἔτι ὁμοίως . . . ἀλλ' ἢ* 'except' 50, 3
ἄλλος: *ὁ ἄλλος ὅμιλος* 58, 3 ; exclusive use of 4, 3 ; 7, 3 ; 36, 1 ; 43, 2 ; *ἄλλος ἄλλῃ* 71, 6
ἅλωσις: *ἐν τῶν τειχῶν τῇ ἁλώσει* 24, 2 *n* ; *μετὰ τὴν τοῦ Πλημμυρίου ἅλωσιν* 32, 1 *n*
ἀμαθία 36, 5
ἁμαρτάνω: *ὅπερ καὶ σφίσιν ἡμάρτητο* 18, 3 *n*
ἀμαχεὶ διαπεπολεμήσεται αὐτοῖς, *sedentes bellum conficient*, 14, 3
ἀμηχανῶ: *τὰ μὲν ἀπορεῖν, τὰ δ' ἔτι ἀμηχανήσειν* 48, 5
ἀμφί 40, 2 *n*
Ἀμφίπολις, blockade of, 9
ἀμφότερος: *κατ' ἀμφότερα* 'by land and sea,' 41, 4 ; 'in two ways,' 47, 2
ἀμφοτέρωθεν θορυβεῖσθαι 22, 1 *n*
ἄν, with partic., 42, 4 ; 64, 2 ; 67, 4 ; with iterative aor. 71, 3 *n* ; <*ἄν*> 28, 3 *n*
ἀναβολάς: *ἐς ἀ. πράσσειν τι* 'to delay,' 15, 2
ἀναγκαῖος: *οὐχ ἱκανὰ μᾶλλον ἢ ἀναγκαῖα* 69, 3 *n* ; *ἀναγκαιοτάτη δίαιτα* 82, 2 ; *ἐξ ἀναγκαίου* 60, 4 *n*
ἀναγκαστός, of subject *ξένοι*, who, being *under obligation to serve*, desert 13, 2 ; cf. 58, 3
ἀνάγκη, of obligation incurred by an alliance (1) *ἀνάγκῃ ἀκολουθεῖν* 57, 4 *n* ; 7 *n* ; (2) *ἐπικουρικὰ μᾶλλον ἢ δι' ἀνάγκης* 48, 2 *n* ; (3) *κατ' ἀνάγκην μάχεσθαι μετά τινος* 57, 5 ; *κατ' ἀ.* not technical, 70, 6, 8. On *ἐξ ἀνάγκης* 27, 4 *n* see Appendix II.
ἀναδοῦμαι: *ἀναδησάμενοι ἐκόμιζον* 74, 2 ; cf. *ἀναδούμενοι εἷλκον* II. 60, 6
ἀναίρεσις νεκρῶν 72, 2 ; *ἀναιρεῖσθαι νεκρούς* 5, 3 ; 72, 1
ἀνακαλῶ, 'appeal to,' 69, 2 ; 70, 8. It is the word for 'to call by title or officially'

)(ἀποκαλεῖν. ἀνακαλεῖσθαι 73, 3
ἀνάκειμαι, 'depend on,' 71, 2. Steph. quotes Verg. *Aen.* 12, 59 *in te omnis domus inclinata recumbit*
ἀνάκλησις: πρὸς ἀνάκλησιν θεῶν τρέπεσθαι μὴ with inf. 71, 3
ἀνακρούομαι, 'back,' 38, 1 *al.*; ἀνάκρουσις 36, 5 *al.*
ἀναλαμβάνω, military term, 'to take' on board or by land, 1, 5; 25, 4 *al.*
ἀναμάχομαι, 'retrieve' a loss, 61, 3 *n*; used also metaphorically by Plato
ἀναπειρᾶσθαι, 'to practise,' 7, 4 *n al.*
Ἄναπος, river, 42, 6; 78, 3
ἀνάρμοστος, 'awkward,' *inhabilis*, 67, 2
ἀναρρώννυμαι, of moral recovery, 46, 1; cf. ῥώννυμαι, of moral vigour
ἀνάστασις 75, 1. ἀνάστασις is an *unwilling*, μετανάστασις a *willing* removal
ἀνειλοῦμαι = συστρέφομαι 81, 4
ἀνεκτὰ πάσχω 77, 4
ἀνέλκω 1, 3 *al.*; ἀνεῖλκον confused with ἀνέκλων 25, 6
ἀνεπιστήμων 67, 1
ἀνεπίτακτος ἐς τὴν δίαιταν ἐξουσία, of men who are their own masters, 69, 2
ἀνεπίφθονος: δίκαια καὶ ἀνεπίφθονα διαιτᾶσθαι 77, 2
ἄνευ Ἀθηναίων, 'without consulting,' 49, 2; οὐκ ἄνευ ὀλίγων ἐπιθεασμῶν ἀπολειπόμενοι 75, 4 *n*
ἀνέχω, 'project,' 34, 2; 'hold back,' 48, 3
ἀνήρ: note ἄνδρες ἀγαθοί, ἄ. τολμηροί; 'men' = crew or force, 31 *al.*; ἄνδρες = τινες, with gen., 43, 3; 83, 2; general, 66, 3
ἀνθορμῶ 19, 5 *al.*
ἀνθρώπεια δρᾶν 77, 4
ἀνίημι πόλεμον 18, 1; ἀ. τὰ τῶν Ἀθηναίων 51, 1; ἀ. τῆς ἐφόδου 43, 7
ἀντανάγω ναῦς 37, 3; ναυσὶ 52, 1; middle, 40, 3
ἀνταρκῶ, 'suffice to meet' requirements, 15, 1
ἀντεμβιβάζω 13, 2
ἀντέπειμι 4, 3
ἀντεπέξειμι 37, 3
ἀντηρίδες 36, 2
ἀντί: ἀντὶ μὲν with τοῦ and inf. answered by ἀντὶ δ' εὐχῆς 75, 7
ἀντιβάλλω, following βάλλω, 'reply to a volley,' 25, 6
ἀντιβολία: πρὸς ἀντιβολίαν τρέπεσθαι, 'entreat,' 75, 4
ἄντικρυς Βοιωτοί 57, 5
ἀντιλαβὴν ἔχειν 65, 2 *n*
ἀντιλαμβάνομαι, 'gain,' with gen., 77, 6. περὶ τῆς σωτηρίας . . . ἀ. 'work for,' 70, 7; cf. τῆς σωτηρίας ἀ. II. 61
ἀντιμηχανῶμαι 53, 4
ἀντιμίμησις: τὰ τῆς ἀ. αὐτῶν τῆς παρασκευῆς ἡμῶν 67, 2
ἀντιναυπηγοῦμαι: νῆες ἀντιναυπηγημέναι 36, 3
ἀντίπαλος: ἐς ἀντίπαλα καθεστάναι 13, 2 *n*; ἀντίπαλα ναυμαχεῖν 34, 6; ἀ. γίγνεται τὰ τῆς ναυμαχίας 38, 2
ἀντιπαρασκευάζομαι 3, 2
ἀντιπαρατάσσω 5, 1
ἀντιπέμπω 79, 4
ἀντιπληρῶ 22, 2
ἀντιπολιορκῶ 28, 3
ἀντιστράτηγος 86, 2
ἀντιτάσσω 25, 8; ἀντίταξις 17, 4
ἀντιτέχνησις 70, 3

ἀντιτολμῶ πρὸς ἄνδρας τολμηροὺς 21, 3

ἄνω: in the direction away from the low ground, away from the harbour, towards the hill, hence 'north,' <ἄνω> τοῦ κύκλου 2, 4 *n*; 4, 1 *n*, 2; ἡ ἄνω ἡ πρὸς τῷ τείχει ἀπόληψις 54, 1 *n*; τὰ τείχη τὰ ἄνω 60, 2 *n*

ἀνώμαλον, τό 71, 2

ἀξία: ἡ παρὰ τὴν ἀξίαν κακοπάθεια 77, 1; κατ' ἀξίαν 77, 3 *n*

ἀπαλλαγὴ πολέμου 2, 1

ἀπαναλισκόμενα, τά, 'losses,' 14, 2 *n*

ἀπαντῶ (ἐς τι χωρίον 'at a fixed place') 1, 3 *al.*

ἀπαράσσω 63, 1

ἀπαυτομολῶ 79, 5

ἁπλῶς καταδῦναι 34, 5

ἀπό: (1) *temporal*, 'after': ἀφ' ἑσπέρας εὐθύς 29, 2; ἀπὸ πρώτου ὕπνου 43, 2; (2) 'from': ἀπὸ ναυμαχίας ἀναπεπαυμένοι 73, 2; ἀπὸ οἵας λαμπρότητος . . . ἐς οἵαν τελευτὴν . . . ἀφίκατο; (3) *local*, of the place *from* which anything is carried on: ἡ ἀπὸ τῶν νεῶν πεζομαχία 62, 2; ἀπὸ τῶν ὁλκάδων αἱρεσθαι 41, 2; ἀπὸ is used thus in place of ἐπὶ when the point of view is that of the spectator, as τὴν παρασκευὴν ἀπὸ τῶν καταστρωμάτων βελτίω ἔχειν 63, 3; cf. τὴν ἐπὶ τῶν κ. παρασκευὴν 62, 1; τὰ ἀπὸ τοῦ καταστρώματος 'the service on deck,' 70, 3; 40, 5; 70, 5; used thus also by attraction to the verb, 63, 1; (4) 'out of': ὀλίγοι ἀπὸ πολλῶν 87, 6; (5) *origin* of persons, interchanged with ἐκ: 33, 3; 57, 4; (6) 'in consequence of': θαρσεῖν ἀπὸ τῆς ναυμαχίας 37, 1; (7) source of anything: τὰ ἀπὸ τοῦ θεοῦ 77, 4; ἀπὸ ξυμμαχίας αὐτόνομοι 57, 3

ἀποβιβάζω, *exponere*, 29, 2

ἀποδείκνυμαι 'display,' 'put into action,' like *edere facinus*, 64, 2; cf. Herod. I. 59 ἀποδεξάμενοι μεγάλα ἔργα

ἀποδέχομαι, 'approve,' 48, 3

ἀποκνῶ, 'hesitate,' 21, 4

ἀπόκροτος γῆ 27, 5

ἀποκρούεσθαι, 'to be repulsed' in assault, 43, 1

ἀποκρύπτομαι, 'conceal with intent,' 85, 2

ἀπολαμβάνω, 'intercept,' 51, 2; ἀπόληψις 54, 1

ἀπολαύω γῆς 27, 4

ἀπολείπω: βραχὺ ἀπολείπειν γενέσθαι, 'be little short of,' 70, 4

ἀπόλειψις: ἐν τῇ ἀ. τοῦ στρατοπέδου 75, 2

ἀπολύεσθαι φόβου 56, 2

ἀπονενοημένος, 'desperate,' 81, 5; ἀπόνοια 67, 4

ἀπονοστῶ 87, 6

ἀποξηραίνω = διαψύχω ἀνελκύσας, 'dry-dock,' 12, 5

ἀπόπειραν λαμβάνειν 21, 2 *n*

ἀποπειρῶ ναυμαχίας 17, 4; ἀ. παρατειχίσματος. 'make an attempt upon,' 43, 1; abs. 36, 1 w. dat. of manner

ἀποπέμπω, 'dismiss,' 3, 2; 'despatch,' 16, 2

ἀποπίμπλημι τῆς γνώμης τὸ θυμούμενον 68, 1

ἀπορία: ἐς ἀ. καθιστάναι 75, 4

ἀπορώτατον πάντων, 'the greatest difficulty,' 14, 2

ἀποσπῶμαι, 'get separated,' 80, 4
ἀποστερῶ: ἀπεστερηκέναι μὴ with inf., 6, 4 *n*; ἀποστέρησις ἀκοῆς 70, 6
ἀποσύρω 43, 5
ἀποτελῶ: ἀπετετέλεστο 2, 4
ἀποτολμῶ 67, 1
ἀποφάργνυμι, 'block,' 74, 2
ἀποφέρομαι ἐς, 'carried by stress of weather,' 50, 2
ἀποχρώντως 42, 3
ἀπρεπέστατα, τά, προστιθέναι τινι 68, 2
ἀπροσδόκητος, active, 29, 3; passive, 46, 1
ἄπωσις: ἡ τοῦ ἀνέμου ἄ. αὐτῶν ἐς τὸ πέλαγος 34, 6
'Αργεῖοι, why they joined Athens, 57, 9
ἀργός: ἀργότερος ἐς τὸ δρᾶν τι 67, 3
ἀρέσκει αὐτῷ οὐδενὶ τρόπῳ 49, 3
ἀρετή 86, 5 *n*, in its later, *i.e.* moral sense, as understood by Euripides; ἀρεταί, concrete, 69, 2
ἀριστοποιεῖσθαι 39, 2
'Αρκάδες, as mercenaries, 19, 4 *n*
ἁρπαγὴν ποιεῖσθαι 26, 2; 29, 2
ἀρρωστία 47, 1. οἱ 'Αττικοὶ τὴν ἀρρωστίαν ἐπὶ τοῦ μὴ προθυμεῖσθαι μηδὲ ὁρμᾶν πρᾶξαι τιθέασι. Phrynichus
ἀρχαιολογῶ 69, 2; like Cicero's *pervulgata praecepta decantare*
ἄρχω, *prior capesso*, 5, 2; 6, 1; ἄρχειν Ναυπάκτου 31, 4; 'command,' 7, 1; 'control,' 14, 2
'Αρχωνίδης, Sicel chief, 1, 4 *n*
ἀρωγός, rare in prose, 62, 1
ἄσιτος 40, 3
'Ασσίναρος, Nicias overtaken at the, 84, 2
ἀστέγαστον, τό 87, 1
ἀσφαλεστάτη τήρησις 86, 2
ἀταξία: πρὸς ἀ. προσμεῖξαι 68, 1
αὖ: πάλιν αὖ 46, 1; 64, 1; οὐδ' αὖ 47, 4; 56, 3
αὐθημερόν: αὖθις καὶ αὐθ. 39, 2
αὖθις: νῦν, εἴ ποτε καὶ αὖθις, *nunc cum maxime*, 70, 7
αὐτόθεν, *illinc* and αὐτόθι, *ibi*, frequent and good
αὐτομολῶ 13, 2; αὐτομολία 13, 2 *n*
αὐτόνομοι, of allies of Athens; (1) αὐτόνομοι καὶ ναυτικὸν παρεχόμενοι 57, 4; (2) αὐτόνομοι ἀπὸ ξυμμαχίας 57, 3. Some of the latter, though not ἀναγκαστοί (see ἀνάγκη), are described as κατὰ τὸ νησιωτικὸν μᾶλλον κατειργόμενοι (ἢ ἑκόντες) 57, 7 *n*. See Κέρκυρα
αὐτός: αὐτὰ ὅσα, 'just so much as,' 74, 1; αὐτὰ of what has been described, 55, 2 *n*; 66, 1 *n*; ἐς ταὐτὸ ξυνάγειν 81, 2; ἐς τὸ αὐτὸ ξυμφέρεσθαι 36, 6; ἐς τὸ αὐτὸ ἀπαντᾶν 35, 2
αὐτόσε 26, 2
αὐτοῦ ἐκεῖ 16, 1 *n*
αὔχημα 66, 3 *n*; 75, 6
ἀφανής: τὰ ἐν ἀφανεῖ, of the future, 75, 4
ἀφανίζω τὰς πατρικὰς ἀρετάς 69, 2
ἄφθονος ὅμιλος 78, 4; ἄφθονον ὕδωρ 58, 4
ἀφθόνως χρῆσθαι 70, 5
ἀφίημι ναῦν 19, 4 *n*; 53, 4; ἀ. βέλος 67, 2
ἀφίκατο = ἦσαν ἀφιγμένοι 75, 6
ἀφίσταμαι πολέμου 7, 2; 'revolt,' 58, 3; ἀποστῆναι ἐκ Σικελίας 28, 3
ἀφορμῶμαι, 'start,' 75, 4
ἀφορῶ πρός τι 71, 3

Β

βαρβαρικόν, τό = οἱ βάρβαροι 29, 4 ; β. χωρίον)(Ἑλληνικόν 60, 2
βάρβαροι πόλεις)(Ἑλληνίδες π. 80, 2
βαρύτης νεῶν 62, 2
βασιλεύω, with gen., 1, 4
βέβαιος ἐλευθερία 68, 3 ; 'loyal,' 77, 6
βιάζομαι, 'drive back,' 23, 3 ; 'force,' ἔκπλουν, ἔσπλουν 22, 2 ; 70, 7 ; abs., 'to force a way,' 67, 4 ; 79, 1 ; pass. 11, 2 ; 45, 2 *al.*
βιαίως ἀποθανεῖν 82, 2
βλέπω ἐπὶ τὸ ἡσσώμενον 71, 3
βοήθεια, ἡ ἀπὸ τῶν Ἀθηναίων, 18, 1 ; 42, 1
Βοιωτάρχαι 30, 2
Βοιωτοί, first to check the Athenians in the attack on Epipolae, 43, 7
βόσκω ναυτικόν 48, 5 *n*
βούλησις)(ἀνάγκη 57, 7
βούλομαι : οὐ βουλομένῳ ἐστί τινι 35, 1
βοῶ, 'clamour,' 48, 4
βραδὺς γίγνεσθαι, with τοῦ and inf., 'be slow in,' 43, 5
βραχύς : βραχύ τι 2, 4 ; 13, 1 ; 'short,' 14, 1 ; 27, 4 ; ἐκ βραχέος καὶ περιγραπτοῦ ὁρμᾶσθαι 49, 2 ; κατὰ βραχύ, 'by degrees,' 79, 5 ; βραχέα τὰ ἐπιτήδεια ἔχειν 77, 6
βρονταὶ καὶ ὕδωρ, 'a thunderstorm,' 79, 3 ; so II. 77 ; VI. 70 ; Xen. *Hel.* I. 6, 28

Γ

γάρ esp. after negs., parts of εἰμί, ἤδη, article, preposition, or an emphatic word ; in epexegesis 67, 4 ; γὰρ δὴ 62, 4 *al.*
γέ is used (1) *when other particles precede*, as μέντοι . . . γε 14, 4 ; δὲ . . . γε 28, 3 ; 63, 2 ; ἀλλ' ἤ . . . γε 50, 3 ; ὅμως . . . γε 57, 4 ; (2) *after relative pronouns or adverbs*, as ἐπεὶ . . . γε 30, 2 ; ἐπειδή γε 55, 2 ; ὅς γε 68, 2 ; ὡς . . . γε 15, 1 ; 40, 2 ; 67, 4 ; ὅσα γε 11, 4 ; (3) *to introduce the qualification of a general statement* ('as far as concerns,' 'if we consider'), as αὐτήν γε καθ' αὑτὴν 28, 3 ; αὐτός γε 48, 4 ; ἔν γε τῷδε τῷ πολέμῳ 44, 1 ; οἵ γε ἐπ' ἐμοῦ 86, 5 ; τό γε ὑπόλοιπον 66, 3 ; strengthened by δή—πλήν γε δὴ 56, 4 ; πρίν γε δὴ 71, 5. N.B. γε must not be used as equivalent to δή
γεγωνίσκω = γέγωνα 76 *n*
γεμίζω, of a ship, 53, 4
γέμω, of a ship, 25, 1
γίγνομαι as passive of ποιοῦμαι *q. v.* ; with many military words, as ἀκροβολισμός, ἀνάστασις, δίωξις, ἐμβολή, ναυμαχία, ὁμολογία, στρατεία, φόνος : κάκωσις, πάθος ('disaster') ὠφελία γίγνεταί τινι ; ἁμάρτημα, παρανόμημά τινος, τόλμημα, γίγνεται 5 ; 18 ; 43 ; —γίγνομαι ἐπὶ with dat., 'to reach,' 35, 2 *al.* ; γ. πρὸς with dat., 43, 3 ;—of sum totals, as πολλοὶ ἐγένοντο 85, 2 ;—ἐν χερσὶ γ. 'come to close quarters,' 5, 2 ; — γ. ὑπό τινι, 'fall into the power of,' 64, 1
γλῶσσα : ὅσα ἀπὸ γ. εἴρητο 10

γνώμη: τῆς γ. τὸ θυμούμενον 68, 1; γνώμη)(παρασκευή 5, 4 *n*; γ.)(ὄψις 71, 3; 75, 2; 'purpose,' 64, 1; τὴν γ. προσέχειν 15, 2; 23, 1; γ. ποιεῖσθαι 'propose,' 72, 3; τὴν γ. ἔχειν ὡς with fut. partic. 72, 4, with gen. abs. 15, 1; παρὰ γ. 'unexpectedly,' 13, 2

γνωρίζω, *agnosco*, 44, 4

γνῶσις)(ὄψις 44, 2

Γόγγυλος 2, 1

γοῦν, 'at any rate,' 47, 3; 49, 1

γραμματεύς 10 *n*

Γύλιππος, lands in Sicily, 1; marches to Syr. and summons the A. to quit; takes Labdalum, 3; at first defeated but afterwards defeats the A., 5, 6; exhorts the S. to attack by sea, 12; takes Plemmyrium, 23; obtains reinforcements, 50; his harangue before the last battle, 66-8; pursues the A., 74-84; N. surrenders to him, 85; N. and Demosth. put to death against his will, 86

γυμνητεία = ψιλοί 37, 2; Herod. IX. 63 contrasts γυμνῆτες with hoplites

γυναῖκες, παῖδες, θεοὶ πατρῷοι, commonplaces, 69, 2

Δ

δαπανᾶν 29, 1; 47, 4; αἱ δαπάναι μείζους καθέστασαν 28, 4

δᾷς 53, 4 *n*

δέ: answers τε 81, 3; τὸ μὲν . . . τὸ δὲ 36, 4; τὰ μὲν . . . τὰ δὲ 75, 4. See under μέν.

δ' οὖν, resuming the narrative, 59, 2 *al.*

δεδιέναι with περί and gen., 75, 4. Thuc. often uses δεδιέναι περί with dat.

δεῖ: ὡς δέον 15, 1; ἔδει, of an arrangement made, 8, 3 *al.*, — this use is particularly common after *relative pronouns*

δείματα 80, 3 *n*

δεινός: τὰ δεινά, of the horrors or difficulties of war, 8, 2; cf. ξυμφορμὰ δεινή 29, 5; δεινὸν ἐστὶν εἰ 73, 1; δ. ἐστὶ μὴ 25, 7; δ. ἐστὶν ὅτι 75, 2; δ. δοκεῖ ὅτι 12, 3

Δεκέλεια, fortified by the Lac., 19; results of the fortification of, 20; 27; 28; 42, 2

δελφινοφόρος 41, 2

δεσμοί: δεσμοῖς ἀποθανεῖν 82, 2

δέχομαι, hostile, τοὺς προσφερομένους 44, 4; ἐπιόντας δ. 77, 4

δή: intensifying superlatives, 19, 1; 56, 4; 86, 5; esp. after γάρ 70, 4; 75, 7; 85, 4; μόνος δή 44, 1; πᾶς δή 55, 1; 71, 2; πολὺς δή 55, 2; 70, 7; οὐδεμιᾶς δὴ ἐλάσσων 71, 6; following pronouns, 62, 3, 4; ἵνα δή 26, 2; ἐπειδή . . . δή 13, 2; ὅπως δή 18, 1; πρὶν δή 39, 2; 'no doubt,' 'of course,' 77, 2; 81, 2; 86, 4; οὐ κατ' ἀξίαν δή 77, 3 *n*; πανωλεθρίᾳ δή 87, 2. δή is esp. common after γὰρ preceded by an adj. or pronoun

δηλῶ, 'declare,' 10 *n*; 16, 1

δημοκρατούμεναι πόλεις 55, 2

διά: (1) gen.: δι' ὀλίγου 15, 2; 36, 5; 39, 2; 71, 3; δι' ἐλάσσονος 4, 1; διὰ παντός,

'throughout,' 6, 1; 61, 2; διὰ τάχους 22, 2; 29, 2; διὰ μάχης γίγνεσθαι 24, 3; διὰ φυλακῆς ἔχειν 8, 3; διὰ θορύβου 40, 3; δι' ἀνάγκης 48, 6 *n* and see ἀνάγκη; δι' ἑκουσίων κινδύνων 8, 3 *n*; (2) accus.: διὰ τὸ with inf. in a long phrase, 12, 4; 36, 3; 44, 5; 81, 4; διὰ τὴν Δεκέλειαν τειχιζομένην 42, 2; διὰ τὴν . . . οὐκέτι ἐπαναγωγὴν 34, 6 *n*. Note that διὰ is esp. common with neut. pron. in accus.
διαβάλλω, 'slander,' 48, 3; in Thuc. also means 'to cross,' = διαβαίνειν
διάβασις, 'crossing,' 84, 3; 'ford,' 74, 2
διαβουλεύομαι (δια- prob. *reciprocal*), 50, 4
διάβροχοι νῆες, rimosae, 12, 3
διαγγέλλω, of messages passing between besiegers and besieged, 73, 4; διάγγελος 73, 3
διάγω ἐπὶ πολὺ τῆς ἡμέρας 39, 2; δ. ἐν τοῖς χαλεπώτατα 71, 3
διαδοχή: κατὰ δ. χρόνου ἐπιέναι 27, 3; κατὰ δ. 28, 2. διάδοχός τινι 15, 1
διαιρεῖσθαι κατὰ πόλεις τὸ ἔργον 19, 1
διαιτῶμαι: πολλὰ ἐς θεοὺς νόμιμα δεδιῄτημαι 77, 2
διάκειμαι ὑπὸ τῆς νόσου 77, 2
διακελευσμῷ χρῆσθαι 71, 5
διακινδυνεύω, with infin., 1, 1; δ. ἐς 47, 3; δ. is also used with πρός; cf. βιάζεσθαι ἐς, πρός
διακλέπτω, 'make away with,' 85, 3
διακρίνεσθαι, of combatants, 34, 6; 38, 1
διαμαρτάνω τῆς ὁδοῦ 44, 8
διανοοῦμαι, with fut. infin., 56, 1
διαπεπολεμήσεται 14, 3; 25, 9. διαπολέμησις ταχίστη 42, 4
διασκοπῶ: διεσκόπουν περὶ σφᾶς αὐτοὺς καὶ ὅπῃ σωθήσονται 71, 6
διασπῶμαι, 'am scattered,' 44, 5
διαφορά, w. objective gen., 57, 11; διαφοραὶ γίγνονται 18, 3
διάφορον, τό, 'the difference,' 55, 2 *n*; 75, 7. διαφόρως 71, 6
διαφρῶ 32, 1; cf. Aristoph. *Birds* 193
διαφυγγάνω 44, 8
διδασκαλεῖον 29, 5
Διειτρέφης 29, 1 *n*. Appendix III.
διέκπλους 36, 4; 70, 4
δικνεῖσθαι, 'hit,' of weapons, 79, 2
δικαιῶ 68, 1 *n*
δίκη: κατὰ δίκην 57, 1; δίκας διδόναι 'submit to a decision,' 18, 2
Δίφιλος, succeeds Conon in the command at Naupactus, 413 B.C., 34
δίωξις γίγνεται 34, 6
δοκεῖν δ' ἔμοιγε 87, 6 *n*
δόκησις προσγίγνεται 67, 1
δουλοῦμαι τὴν γνώμην 71, 3
δρῶ τι 86, 3; δ. τὸ αὐτό 83, 1; δρῶ)(πάσχω 71, 7; 77, 4—a common antithesis
δυνάστης 33, 4 *n*
δυνατὴ ναῦς)(ἄπλους 60, 2; κατὰ τὸ δυνατόν 36, 4; ὡς ἐκ τῶν δυνατῶν 74, 1
δυσανασχετῶ τὰ γιγνόμενα 71, 6 *n*
δυστυχῶ 18, 2. δυστυχία 86, 5. δυστυχέστατον ἔργον 87, 5. Intr. p. xxxvii.

E

ἑαυτοῦ: ἀσθενέστερος αὐτὸς ἑ. 66, 3 *n*; αὐτὸς αὑτῷ ὠφέλιμος 64, 2; τὸ καθ' ἑαυτόν 44, 1; 69, 2

ἐγγίγνεται φόβος 80, 3; ἐ. μέλλησις 49, 4

ἐγγύθεν ὕδατι χρῆσθαι 4, 6

ἐγκατελήφθη, *deprehensus est*, 24, 2; 30, 2

ἐδώδιμος 39, 2; 78, 4

ἔθνη, w. plur. verb, 57, 11; ἔ. of small communities, 58, 3

εἰ: note (1) when εἰ with optat. appears in *O.O.*, it regularly represents either *a.* ἐὰν with subj., or *b.* εἰ with optat. of *O.R.*; (2) εἰ with indic. of *O.R.* remains the *same* in *O.O.* *There is no exception to these rules in this book.*—In 6, 1 εἰ παρέλθοι ταὐτὸν ἤδη ἐποίει αὐτοῖς represents in past time ἐὰν προέλθῃ ταὐτὸν ἤδη ποιεῖ αὐτοῖς, being a remark by Thuc.—εἴ του ἄλλου 21, 5.—εἴ πως 79, 5.—εἴ ποτε καὶ αὖθις 70, 7.—εἰ μή, 'except,' in participial clause, 38, 1.—εἰ not really hypothetical, 67, 1

εἰκός (ἐστι), with aor., pres., or perf. infin., 47, 4; 66, 3; 74, 2; 77, 4; ἐκ τοῦ εἰκότος 66, 2; 68, 3

εἰκότως 18, 2

Εἵλωτες 19, 3; 26, 1; 58, 3

εἰμί: ἔστιν ὧν etc. 11, 2 *n*; ἔστιν ὅτε 21, 3; εἰσὶ δ' οἱ etc. frequently replace οἱ δὲ etc. after οἱ μὲν etc.; parts of εἰμι are frequently omitted after relative words, esp. ὅσος, *q.v.*

εἶμι: regularly present in the paradigm, except in *O.O.*, 21, 4; 35, 2; 57, 9; 74, 2 *n*; ἐς χεῖρας ἰέναι 44, 7; 70, 5

εἴπερ ποτε 64, 2

εἶπον, 'command,' 29, 1; 'say,' with infin., 35, 2; see also under λέγω. — ὡς εἰπεῖν, qualifying antithesis between αὐτοί, 'alone,' and ἅπαντες οἱ ἄλλοι 58, 4; qualifying χερσαῖοι applied universally, 67, 2 *n*

εἰρεσίαν, ξυνέχειν τήν, 'to continue rowing hard,' 14, 1 *n*

εἷς τῶν ἀρχόντων 2, 1; ἓν μὲν . . . ἓν δὲ . . . ἓν δὲ 43, 4; καθ' ἓν ἕκαστον)(κατὰ πολλὰ 70, 6; καθ' ἓν μόνον 75, 2 *n*

εἰωθός, παρὰ τὸ 60, 5; 75, 5

ἐκ: (1) in adverbial phrases; ἐκ βραχέος 49, 2; ἐκ πλαγίου 6, 2; ἐκ τοῦ ὄπισθεν 79, 4; ἐκ τοῦ ἐπὶ θάτερα 37, 2; ἐξ ὅσου 73, 3; ἐκ τοῦ εἰκότος 66, 2; 68, 2; ἐκ τοῦ εὐπρεποῦς 57, 7; ἐξ ἀνάγκης 27, 4; (2) ἐξ ἀναγκαίου 60, 4; ὡς ἐκ τῶν δυνατῶν 74, 1; ὡς ἐκ τῶν ὑπαρχόντων 76; ἐκ τῶν παρόντων 62, 1; 77, 1; (3) ἐκ παρασκευῆς κρείσσονος 55, 2; ἐκ πολλῆς περιουσίας νεῶν 13, 1; (4) ἐκ παρακελεύσεως 40, 4; ἐκ περίπλου 36, 3; ἐκ καταλόγου 16, 1; 20, 2; (5) attraction; μετὰ τὴν ἐκ τῆς Λακωνικῆς τείχισιν 31, 1; cf. 4, 4; 25, 6; 71, 1; (6) interchanged with ἀπό, 33, 3; with διά, 87, 2

ἑκασταχόθεν, following ὅσος, 20, 2; 21, 1

ἕκαστος placed in the rel. sentence, 4, 3; 13, 2; καθ'

ἕκαστα τῶν γιγνομένων 8, 1; ὡς ἕκαστα 65, 2 *n*; καθ' ἑκάστους)(ξύμπαντες 64, 2
ἑκατέρωθεν 34, 2; 78, 5. Adverbs in -θεν are very idiomatic, esp. followed by nouns in gen. case; cf. πανταχόθεν, πολλαχόθεν
ἐκβαίνω, 'disembark,' 40, 1; ἐκβιβάζω, causal, 39, 2
ἐκβολή, 'river's mouth,' 35, 2: cf. ἐκβάλλω; but Thuc. uses ἐξίημι in this sense
ἐκγενησόμενον 68, 1
ἐκεῖθεν 26, 3
ἐκεῖνος: often used of the enemy, as 6, 1 *al.*; ἐπ' ἐκεῖνα, to Athens, 64, 1, = ἐκεῖσε of 48, 4; ἐκεῖνος and αὐτὸς applying to the same person, 14, 3
ἐκλείπω, 'not retain,' 'abandon,' ἐκ. ὁτιοῦν τῆς παρασκευῆς 48, 5 *n*; ἐκ. τὰ τείχη 60, 2
ἑκούσιος στρατειά 57, 9; see ἀνάγκη; ἑκούσιοι κίνδυνοι 8, 3
ἐκπίπτω, = 'to be banished,' 33, 5; ἐξέπεσον ἐς τὸ στρατόπεδον, 'rushed into the camp,' 71, 6. Usually ἐκπίπτειν ἐς of men at sea = 'to be washed ashore'
ἐκτρυχῶ 48, 2
ἑκὼν εἶναι 81, 3
ἔλασσον: οὐκ ἔ. ἔχειν 5, 4; 36, 3
ἐλάχιστα βλάπτειν 68, 3
ἐλευθερία: ἐπ' ἐλευθερίᾳ ἀπιέναι 82, 1. ἐλευθέρως κοινωνοὶ εἶναί τινος 63, 4 *n*
Ἑλληνίδες πόλεις 80, 2. The regular form to use with πόλις
Ἑλληνικός: ἔθνη 58, 3; ἔργα 87, 5; χωρίον 60, 2; στράτευμα 75, 7
ἐλλιπὴς μνήμης 8, 2
ἐλπίζω, with pres. inf. and ἄν, 73, 2; with aor. inf. and ἄν, 61, 3
ἐλπίς: ἐν ἐλπίδι εἶναι, with fut. inf., 46; ἐν ἐλπίσιν εἶναι 25, 1, 9; τὴν ἐ. ἐχυρὰν ἔχειν, with inf., 41, 4; ἡ ἐ. τοῦ φόβου 61, 2 *n*; τὸ παρ' ἐλπίδα τοῦ αὐχήματος 66, 3 *n*
ἐμβάλλω, of ships, 25, 5 *al.*; ἐμβολή)(προσβολή 70, 4 *n*; ἔμβολον 36, 3; 40, 5
ἐμπαλάσσομαι 84, 3 *n*
ἐμπαρέχω τὴν πόλιν προκινδυνεῦσαι 56, 3 *n*
ἐμπειρία: τὰ τῆς ἐ. χρήσιμα 49, 2; πάτριον τὴν ἐ. ἔχειν 21, 3
ἐμπορεύομαι 13, 2
ἐμφανὴς λόγος, 'public or official statement,' 48, 3; cf. ἐμφανῶς 48, 1 *n*
ἐμφράσσω 34, 2
ἐν: (1) in local phrases: ἐν ὀλίγῳ 67, 3; 70, 4; πλεῖσται ἐν ἐλαχίστῳ ἐναυμάχουν 70, 4; ἐν τῷ αὐτῷ μένειν 49, 3; cf. 87, 2; ἐν τῷ ἐπ' ἐκεῖνα 58, 1; ἐν τῷ πρόσθεν, 'in front,' 78, 4, 5; 81, 3; (2) in temporal phrases: ἐν τῷ παραυτίκα 71, 7; ἐν τῷ αὐτίκα 42, 2; ἐν τῷ αὐτῷ 63, 2; ἐν τούτῳ, following ἐπειδὴ with imperf., 23, 2; (3) ἐν σφίσιν αὐτοῖς ταράσσεσθαι 67, 2; 84, 4; (4) phrases with εἶναι, equivalent to a verb: εἶναι ἐν ἐλπίσιν, ἐλπίδι 25, 1; 46; ἐν πόνῳ 81, 4; ἐν κινδύνῳ 58, 4; ἐν μεταβολῇ 76; ἐν δεινοῖς 8, 1; 48, 4; ἐν θορύβῳ 81, 4; ἐν παντὶ δὴ ἀθυμίας 55, 1; ἐν τούτῳ τύχης 33, 6 — with γίγνεσθαι: γίγνεσθαι ἐν χερσὶ 5, 2; ἐν ταραχῇ καὶ

ἀπορίᾳ 44, 1 — with ἔχειν: ἔ. ἐν αἰτίᾳ 81, 1 — with ποιεῖσθαι: π. ἐν ὀλιγωρίᾳ 3, 2; (5) ἐν ᾧ, of condition under which, 51, 1; 68, 2. — καθεστῶτες ἐν 64, 2 *n*; 'owing to,' 8, 2; ἐν τοῖς, with superlative, 19, 4; 24, 3; 27, 3; 71, 3
ἐνάγειν: ὥσπερ προεδέδοκτο αὐτοῖς καὶ . . . ἐναγόντων 18, 1
ἐναντιοῦμαι, augment of, 50, 3 *n*
ἐνδείᾳ διαίτης ἀποθανεῖν 82, 2
ἐνδιατρίβω 81, 4
ἔνδοθεν, οἱ, 73, 3
ἐνέδραν ποιεῖσθαι 32, 2
ἕνεκα 19 *al.*, and never χάριν in Thuc., except in v. 70 τοῦ θείου χάριν. Observe that χάριν as prep. is poetical
ἔνθεν καὶ ἔνθεν 81, 4 *n*
ἐνθύμιον ποιοῦμαι, 'take to heart,' 50, 4
ἐνθυμοῦμαι with accus. 'to think over,' 18, 2
ἐνορῶ, 'judge from experience,' 36, 2; 62, 1
ἐντός τε καὶ ἔξωθεν 36, 2; ἐ. ἔχειν 78, 2; ἐ. ποιεῖν 5, 3
ἐξανίστημί τινας ἱδρυθέντας που 77, 4
ἐξεῖπον ἀκριβείᾳ 87, 4
ἐξετάζειν στρατιάν etc. 33, 6; 35, 1
ἐξηγοῦμαι 50, 4 *n*
ἐξορμῶ ναῦν 14, 1 *n*
ἐξουσία (ἐστι), with infin., 12, 5; ἐξουσία ἀνεπίτακτος, of freedom of action, 69, 2
ἐξωθῶ 36, 5 *n*; 52, 2; 63, 1
ἐπαγγέλλω στρατιάν 17, 1 *n*
ἐπάγω, of an army, 3, 3; of supplies, 60, 2; ἐπάγεσθαι, to invite in, 57, 11; gain over, 46; ἐπαγωγή 24, 3; ἐπακτός 28, 1
ἐπαίρομαι ὑπὸ μισθοῦ 13, 2; contrast ἐπ. τῇ νίκῃ 41, 3; with infin., 51, 1
ἔπαλξις, collective of the Long Walls, 28, 2
ἐπαναγωγή 4, 4; 34, 6
ἐπανορθῶ, 'restore,' 77, 7
ἐπάντης 79, 2
ἐπαύξω 70, 7 *n*
ἐπείγομαι, with infin., 42, 4; 70, 3; with πρός, 84, 2
ἔπειτα (1) without δέ, following πρῶτον μέν 19, 1; 26, 2; 43, 1; 58, 1; 66, 2; (2) without δέ, after other phrases, χρόνον μέν τινα 40, 4; cf. 78, 7; 79, 6; ἡμέρας μὲν ο′ 87, 3; (3) ἔπειτα δὲ καί 23, 1; 52, 2; 82, 1; (4) τὸ μὲν πρῶτον . . . ἔπειτα 34, 4. Note (1) when καί follows ἔπειτα, δὲ is always inserted, (2) μάλιστα μὲν is always followed by ἔπειτα δέ when ἔπειτα is used, (3) τὸ (μὲν) πρῶτον . . . ἔπειτα μέντοι is a more emphatic formula
ἐπεκβοηθῶ 53, 2
ἐπεκπλέω 37, 2
ἐπεξάγω 52, 2
ἐπεξέρχομαι 51, 2. These with ἐπεκθέω represent the compounds of ἐπεκ- used by Thuc. Note their military sense
ἐπερωτῶ 10
ἐπέχω τὸ . . . ἐπιχειρεῖν, 'refrain from attacking,' 33, 3 *n*; ἐ., 'to stop,' 50, 4; 74, 1; ἐ. τὴν γῆν, *obtinere*, 62, 4
ἐπί: (1) with gen.; *place*,— 'towards,' as in ἐπ' οἴκου; 'on,' as ἐπὶ τῶν νεῶν 71, 5;

time,—ἐπ' ἐμοῦ 86, 5; *manner,*—ἐπ' ἀγκυρῶν ὁρμίζω ναῦς 59, 3; οὐκ ἐπ' ὀλίγων ἀσπίδων παρατάσσω 79, 1; (2) with dat.; *place,*—'on,' as in τὸ ἐπὶ θαλάσσῃ τεῖχος 4, 2; 'at,' ἐφ' ὅπλοις 28, 2 *n*; *circumstances* under which anything is done, often preceded by ὡς,—ἐπὶ προφάσει, 'on an opportunity,' 13, 2 *n*; (ὡς) ἐ. εὐπραγίᾳ 46, 1; 81, 5; cf. 59, 2; 62, 1; 69, 2; ἐπ' αἰσχρᾷ αἰτίᾳ ἀπολέσθαι 48, 4;—'after,' τὰ ἐπὶ τούτοις 62, 3;—'with a view to,' often preceded by ὡς, as ὡς ἐπὶ τιμωρίᾳ 68, 1; 73, 3; ἐ. τῷ σφετέρῳ ὀλέθρῳ 79, 3; ἐπὶ τῷ πεδίῳ 19, 2 *n*;—'considering,' ὡς ἐπὶ μεγέθει 30, 4;—'on condition of,' ἐπ' ἐλευθερίᾳ ἀπιέναι 82, 1;—'in addition to,' 86, 2;—'in the power of,' 12, 5; (3) with accus.; *place*—motion towards or on to, as ἐπ' ἐκεῖνα = ἐκεῖσε 64, 1; ἐπὶ πολὺ 'far,' 11, 4; 40, 5; 65, 2; ἐπὶ πλέον 'further,' 48, 2; ὡς ἐπὶ πλεῖστον (ἐδύνατο) 69, 3; 76; τὸ (τὰ) ἐπὶ θάτερα, 'the other side,' 37, 2; 84, 4; ἐπ' ἀμφότερα ἔχω = ἐπαμφοτερίζω 48, 3; ἐπὶ τὸ βέλτιον χωρεῖν 50, 3; *time*—ἐπὶ πολὺ 22, 2; 38, 1; 39, 2; 71, 5; 79, 6; *extent* reached—ἐπὶ πλέον, 'more,' 48, 2; ἐπὶ ὅσον 66, 1; *purpose*—ἐπὶ φρυγανισμὸν ἐξελθεῖν 4, 6; ἐπὶ στρατιὰν οἴχεσθαι 7, 2; 12, 1; ἐπ' αὐτὸ τοῦτο 34, 5; 36, 1

ἐπιβαίνω, with ἐπὶ and accus., 69, 4; with dat., 70, 5

ἐπιβάτης 1, 5; 62, 3; 70, 3

ἐπιβοηθῶ 3, 4; 14, 3; 53, 3

ἐπιβολή 62, 3; 65, 1

ἐπιβουλεύω, 'make plans for,' with accus., 51, 1

ἐπιβουλὴ νεῶν, 'a plan against ships,' 70, 6

ἐπιβοῶ 70, 7; middle, 69, 2; 75, 4

ἐπιγίγνομαι, of seasons, 10; 19, 1; of night, 87, 2; of suffering, 87, 1; 'to attack,' 32, 2

Ἐπίδαυρος ἡ Λιμηρά, 18, 3; 26, 1

ἐπιδιδοῦσα, 'increasing,' ἰσχύς, 8, 1

ἐπιδιώκω 41, 2; 53, 3

ἐπιθεασμός 75, 4

ἐπιθυμῶ ἐπιδεῖν τι 77, 7. ἐπιθυμία τοῦ πιεῖν 84, 2

ἐπικάθημαι, 'besiege,' 27, 4

ἐπικαταβαίνω, πρὸς τόπον, 23, 1; 35, 2; 84, 5

ἐπίκειμαι, 'press on,' 42, 3; 71, 5; 79, 5; 84, 3; with dat., 81, 4

ἐπικηρυκεύομαι, with πρός, 49, 1; with ὡς, 48, 2; with dat., 83, 2

ἐπίκλησις αἰσχίστη 68, 2 *n*

ἐπικουρῶ, of an auxiliary force, 57, 10. ἐπικουρίαν πορίζω 18, 4; αἱ ἐπικουρίαι ξυλλέγονται 59, 1. ἐπικουρικὰ πράγματα, of a power that depends on hired force, 48, 5

ἐπικρατῶ, absol. and instrum. dat., 42, 6; 63, 2; 71, 3; 72, 1

ἐπικρεμάμενος κίνδυνος 75, 7; cf. II. 54 τιμωρία ἐπεκρεμάσθη

ἐπιλέγομαι τοὺς βελτίστους 19, 3 *n*

ἐπίλοιποι νῆες 22, 2

ἐπιμέλομαι absol., 8, 3; 39, 2.

ἐπιμέλεια ἐστί τινος 16, 2; ἐπιμέλειαν ποιοῦμαι περὶ τοῦ σωθῆναι 56, 2
ἐπιμεταπέμπομαι 7, 3
ἐπιπαρεῖμι 76
ἐπιπέμπω)(μεταπέμπω 15, 1
ἐπιπίπτω, of trouble, 29, 5; 'to attack,' 29, 3; 'to fall on,' 84, 3
ἐπιπλέω, absol., or with dat., 12, 4 *al.* ἐπίπλευσις 36, 6. ἐπίπλους 36, 1; ἐπίπλουν ἔχω 49, 2
ἐπιπληροῦμαι 14, 2
'Επιπολαί 1, 1 *n*; 2; 4; 5; 6; 42; 43
ἐπιρρώννυμαι, 'take heart,' 2, 3; 7, 4; 17, 3
ἐπισκευάζω 1, 1 *n*; 24, 1; 38, 2; mid. 'alter construction of,' 36, 2
ἐπίσταμαι 14, 1 *al.* ἐπιστήμη 21, 4 *al.*
ἐπιστέλλω 14, 4. ἐπιστολή 8, 2; 10, 1; 11, 1; 16, 1
ἐπιτειχίζω 47, 4. ἐπιτειχισμός 18, 4
ἐπιτήδειος, 'friendly,' 73, 3; 75, 3; 'necessary' or 'desirable,' 20, 2; 60, 3; τὰ ἐ. 4, 4 *al.*
ἐπιτήδευσις 86, 5 *n*
ἐπιτίθημι τὴν εἰκοστήν 28, 4. ἐπιτίθεμαι, 'attack,' 41, 4 *al.*; ἐ. τῇ πείρᾳ, 'make the attempt,' 42, 4
ἐπιτίμησις 48, 3
ἐπιτρέπω 18, 3 *n*
ἐπιτυγχάνω, 'fall in with,' 25, 2
ἐπιφανής, 'visible,' 3, 4; 19, 2; 'famous,' 69, 2
ἐπιφέρω, military word, 18, 2; 37, 3; 40, 4; 56, 2; 70, 2
ἐπιφήμισμα 75, 7
ἐπίφθονος 77, 3
ἐπιχειρῶ 7, 4 *al.* ἐπιχείρημα 47, 1. ἐπιχείρησις 12, 5 *al.*
ἐπιχωρίῳ τάξει, ἐν 30, 2
ἐποικοδομῶ 4, 3
ἐποικῶ 27, 3
ἐπονομάζω πατρόθεν καὶ αὐτοὺς ὀνομαστὶ καὶ φυλήν 69, 2 *n*
ἐποτρύνω τὸν πόλεμον ἔτι μᾶλλον γίγνεσθαι 25, 2
ἔποψις ἀνώμαλος 71, 2 *n*
ἐπωτίδες 34, 5 *al.*
ἐργαλεῖα, 'tools,' 18, 4
ἔργον)(λόγος 48, 3 *n*; 69, 2; ἔ. ἄξιον τοῦ κινδύνου 21, 2; ἔ. μέγα 87, 5; =μάχη 71, 3; διελέσθαι τὸ ἔ. 19, 1
'Ερινεὸς τῆς 'Αχαΐας 34, 1; ὁ 'Ε. ποταμός 80, 5
ἕρμα 25, 7 *n*
'Ερμοκράτης, urges the S. to attack the A. by sea, 21, 3; delays the A. retreat by a trick, 74, 1
ἐρωτῶ 44, 4. ἐρωτήμασι πυκνοῖς χρῆσθαι 44, 4
ἐς: (1) with nouns and adjs., προθυμία ἐς τὸ ἐπιπλεῖν 70, 3; πρόθυμος ἐς τὸν πόλεμον 18, 3; ἐξουσία ἐς δίαιταν 69; ἐπιτήδειος ἐς δίαιταν 74, 1; ἐς πόλεμον 20, 2; ὠφελία ἐς τὸ θαρσεῖν 69, 3; ἀργὸς ἐς τὸ δρᾶν 67, 3; ῥᾴδιος ἐς τὸ βλάπτεσθαι 67, 3; ὕστερος ἐς τἆλλα 77, 2; (2) with καθίστημι, and similar words; καθιστάναι ἐς φυγήν 43, 7; κ. ἐς φόβον 44, 7; καθίστασθαι ἐς ἀντίπαλα 13, 2; κ. ἐς φιλονικίαν 28, 3; κ. ἐς μάχην 53, 2; κ. ἐς ἀπόνοιαν 67, 4; κ. ἐς λύπην 75, 3; ἀναγκάζεσθαι ἐς 62, 4; (3) with ἰέναι: ἐλθεῖν ἐς χεῖρας 44, 7; 70, 5; ἐς τὴν πεῖραν 21, 4; ἀφικέσθαι ἐς τελευτήν 75, 6;

(4) with verbs, describing the end, purpose, or view: *ὠφελεῖσθαι ἐς τὸ φοβερὸν καὶ τὸ μὴ ἀδικεῖσθαι* 63, 3; *οἰκοδομεῖν ἐς τὸ κακουργεῖν* 19, 2; *ἐς ἀρετὴν νενομισμένη δίαιτα* 86, 5; *διαιτᾶσθαι ἐς θεούς, ἀνθρώπους* 77, 2; *ξυντάσσεσθαι ὡς ἐς μάχην* 2, 3; cf. 3, 2; *τάσσεσθαι ἐς ὑποδοχὴν τοῦ στρατεύματος* 74, 2; *πέμπειν ἐς φυλακήν* 4, 6; cf. 71, 6; *πράσσειν τι ἐς ἀναβολάς* 15, 2; *ἐπινοεῖν ὀλιγὸν οὐδὲν ἐς οὐδέν* 59, 3; *κακοπαθεῖν ὀλιγὸν οὐδὲν ἐς οὐδέν* 87, 6; (5) 'in the presence of,' 56, 2

ἔσβασις, 'embarkation,' 30, 2

ἐσβιβάζω 60, 4

ἐσεληλυθότες ἔτυχον 29, 5

ἐσηγοῦμαι 73, 1

ἐσκομίζομαι 13, 1. *ἐσκομιδή* 4, 4; 24, 3

ἔσπλους 41, 2 *n*

ἕτερος: *ἕτερος ἑτέρου προφέρει* 64, 2; *μᾶλλον ἑτέρας ἀδόκητος* 29, 5; *κρείσσων ἑτέρας ῥώμης* 63, 4; *μὴ καθ' ἕτερα* = *κατὰ μηδέτερα* 59, 2; cf. 33, 2; 44, 1

ἔτι, 'in addition,' 7, 3 *al.* It may qualify a noun

ἑτοῖμα: *ἐπειδὴ ἑ. ἦν* 50, 4; 60, 5; 65, 3

Εὔβοια, her importance to A. as a source of supplies, 28, 1; inhabitants of, 57, 2 *n*

εὐκαθαιρετός 18, 2

εὔνοιά τινος, 'good-will towards,' 57, 10

εὐπραγίᾳ, ἐπ', 46; 81, 5; *ἐν* 86, 4

εὐπρεποῦς, ἐκ τοῦ 57, 7

Εὐρύηλος 2, 3; 43, 3

Εὐρυμέδων, A. general, 16; 31; 33; 35; 42; 49; 52

εὐρυχωρία 3, 3 *al.*

εὔτακτος πορεία 77, 5

εὐτυχῶ 63, 4; 68, 3. *εὐτυχία* 77, 2, p. xxxvii.

εὐχή 75, 7

εὐψυχίᾳ προφέρειν 64, 2

ἐφορῶ 61, 3; *ἐπιδεῖν* 61, 1; 77, 7

ἐχυρός: *ἐν τῷ ἐχυρῷ εἶναι* 77, 6; *ἐχυρὰν τὴν ἐλπίδα ἔχειν* 41, 4

ἔχω ἔλασσον 5, 4; *ἔ. τι πλέον* 36, 2; *ἔ. πλεῖστον* 36, 5 *n*; *ἐν αἰτίᾳ ἔ.* 81, 1; *διὰ φυλακῆς ἔ.* 8, 3; *κακῶς ἔ.* 80, 1; *πονήρως ἔ.* 83, 4; *ὡς εἶχον τάχους* 2, 1; *ὡς τῆς ξυντυχίας ἔσχον* 57, 1 *n*; *σχεῖν*, 'touch at,' 2, 1; 26, 2

ἕῳ, ἅμ' 72, 3; *ἅμα τῇ* 23, 1

ἕως ἔτι οἷόν τε 47, 3

ἕωσπερ 19, 5 *n*

Z

Ζακύνθιοι, as allies of A., 31, 2 *n*; 57, 7 *n*

ζεῦγμα λιμένος 69, 4

ζητῶ: *ἐζήτουν σφᾶς αὐτούς* 44, 4

ζωγρῶ 23, 4 *al.*

ζῶν καταλείπομαι 75, 3 *n*; *ζῶντας ξυγκομίζειν*, of prisoners, 85, 2

H

ἡγοῦμαι, of a general, 19, 1 *n*; *ἡγεμών* 15, 1; *παρέχομαι ἡγεμόνα* 58, 3; *δίδωμι ἡ.* 50, 2; *ἡ. γίγνομαι* 56, 3

ἤδη: 'already,' describing the circumstances at a given time: note (1) it is much

commoner than our 'already'; (2) it is esp. common with the partic., but must only be used with *pres.* or *perf.* partic.; (3) it is common after compar., esp. μᾶλλον—'before now,' with aor., 77, 1, 4; 'at once,' 15, 1; 73, 1
ἡδονήν τινα διασώσασθαι 63, 3
ἡδύς: τὰ ἥδιστα ἀκούειν 14, 4; ἥδιω ἐπιστέλλειν 14, 4; ἥδιστόν ἐστι ἐχθροὺς ἀμύνασθαι 68, 1
ἥκιστα δὴ ἄξιος 86, 5; οὐχ ἥκιστα 86, 3, 4 *al.*
ἥκω, 'arrive,' 1, 4 *n*; 17, 3 *al.*; 'return,' 21, 1
ἡλικίας φείδεσθαι 29, 4; ἡ. μετέχειν 60, 3 *n*; ὁπλιτῶν ἡλικία 64, 1
ἥλιοι 87, 1 *n*
ἡμέρα γίγνεται 44, 8; 81, 1; ἅμα τῇ ἡ. 29, 3; δι' ἡμέρας 82, 1; καθ' ἡ. 'daily,' 8, 1; τῆς ἡ. 'per day,' 27, 2; τῆς ἡ. ἐπὶ πολύ 38, 1; τὴν ἐπιοῦσ. ἡ. 74, 1
ἡμετέρα, ἡ (γῆ) 68, 2
ἡμίεργα ἔστιν ἃ κατελέλειπτο 2, 4
ἥμισυ: τὸ ἥ. μάλιστα καὶ πλέον 80, 4
ἡνίκα ξυνεσκόταζε 73, 3
ἠπιώτερα ἔχειν 77, 4
Ἡρακλεῖς 73, 2
ἥσσῃ καταπεπλῆχθαι 72, 4
ἧσσον: οὐδενὸς ἧ. 30, 4; οὐχ ἧσσον 61, 1 *n*; 11, 1 *al.*; οὐδὲν ἧ. 78, 1 *al.*
ἡσσῶμαί τινος 40, 2
ἥσσων: οὐδεμιᾶς ἥ. 29, 5
ἡσυχάζω 3, 3 *n*. τῆς νυκτὸς τὸ ἡσυχάζον 83, 4
ἡσυχίαν, καθ' 38, 3 *al.*

Θ

θάλασσα: ἀπὸ θ. 29, 3; διὰ θαλάσσης 59, 2; ἐπὶ θαλάσσῃ 4, 2; κατὰ θάλασσαν 4, 1
θαλασσεύω 12, 3
θαλασσοκρατῶ 48, 2
θαρσῶ: ὠφελία μεγίστη ἐς τὸ θαρσεῖν 69, 3; ἐν ᾧ ἂν θαρσήσῃ 29, 4
θάτερα, ἐπὶ 37, 2; 84, 4
Θάψος, A. naval station, 49, 2
θέα, ἡ, δι' ὀλίγου ἐστι 71, 2
θεασμῷ προσκεῖσθαι ἄγαν 50, 4
θεῖον: τὰ ἀπὸ τοῦ θ. 77, 4
θεοὶ πατρῷοι, gods of a family, 69, 2; θεῶν ἀνάκλησις 71, 3; θεοῖς ἐπίφθονος 77, 3
θεραπεύω μὴ with inf., 70, 3
Θηβαῖοι 18, 2; 19, 3
θορυβοῦμαι 3, 1 *al.* θόρυβος: διὰ πολλοῦ θ. 40, 3; θ. παρέχειν 44, 4; ἐν πολλῷ θ. εἶναι 81, 4
Θρᾷκες, barbarity of, 29
θρασεῖα ἐλπὶς τοῦ μέλλοντος 77, 3
θυμούμενον, τό 68, 1

I

Ἰαπυγία 33, 3
ἰδέα πᾶσα ὀλέθρου 29, 5
ἰδίᾳ 48, 4 *n*
ἱδρυθέντας ἐξαναστῆσαι 77, 4
ἱκανός)(ἀναγκαῖος 69, 3 *n*; ἱκανὰ ηὐτύχηται 77, 3
ἱκανῶς παρεσκεύασται 75, 1
Ἱμέρα 1, 3 *n*
ἵνα, *ut*, rare in Thuc. compared w. ὅπως: four times in this book
Ἰόνιος, ὁ (κόλπος) 33, 3
ἱππικόν, τό 30, 2
ἴσα, adverbial, 71, 3. See στρατός

ἰσθμῶδες χωρίον 26, 2
ἰσομοιρία κακῶν 75, 6 *n*
ἵστημι τροπαῖον τῆς νίκης, τροπῆς etc., 5, 3 *al.*
ἰσχυρὰ γίγνεται ἡ ναυμαχία 72, 1
ἰσχυρίζομαι 49, 1
ἰσχύς: *παρὰ ἰσχὺν τῆς δυνάμεως ἐνδιδόναι* 66, 3
ἴσχω: *χαλεπώτερον ἴσχει τὰ πράγματα* 50, 3; *ναῦν ἴ.* 35, 2

K

καθάπερ 32, 2
καθέζομαι, of armies, 51, 1 *al.*
καθίζω στρατιάν 82, 3 *n*
καθίστημι. See *ἐς*. *παρὰ τὸ καθεστηκός* 67, 2
καθυπέρτερα τὰ πράγματά ἐστι 56, 2
καί: note the following uses; (1) *corrective*, as *ἀντίπαλοι τῷ πλήθει καὶ ἔτι πλείους* 12, 4; (2) 'and so,' very often introducing a sentence; (3) double use in balanced clauses, as *πολλάκις μὲν καὶ ἄλλοτε . . . μάλιστα δὲ καὶ τότε* 8, 1. *καί . . . δέ* 56, 3
καιρός: *κατὰ τοῦτο τοῦ κ.* 2, 4 *n*; *ἀνάγκαι στασιωτικῶν καιρῶν* 57, 11 *n*; *ἐν τῷ τοιούτῳ ἤδη τοῦ κ. ὄντες* 69, 2
κακοπαθῶ 87, 2, 5 *n*. *κακοπαθία, ἡ παρὰ τὴν ἀξίαν* 77, 1
κακουργῶ 4, 6; 19, 2
κακῶ τὰ πράγματα 27, 3. *κάκωσις γίγνεται* 4, 6
καλός: *καλὰ τὰ προειργασμένα καὶ ὑπὲρ καλῶν τῶν μελλόντων ὁ ἀγὼν ἔσται* 66, 1; *καλόν ἐστι* w. inf. 70, 7 *al.*; *τὸ πλέον καλόν* 71, 1
Καμάρινα 33, 1 *n*
καρποῦμαι ἐλευθερίαν 68, 3
καρτερὰ ναυμαχία 70, 2
καρτερῶ προσκαθήμενος 48, 2
Καρύστιοι 57, 4
κατά: with accus., (1) *local*; *κατὰ βραχύ τι* 2, 4; *κατὰ τὴν εὐρυχωρίαν* 6, 2; *κατὰ τὸν ἄλλον κύκλῳ λιμένα* 70, 1; *κατὰ τὴν Ἑλλάδα* 63, 3; *κατὰ χώραν μένειν* 49, 3 *n*; *τὸ καθ' ἑαυτόν* 44, 1; (2) *temporal*, time at which; *κατὰ τοῦτο τοῦ καιροῦ* 2, 4; *κατ' ἀρχάς* 28, 3; *κατὰ τὴν πορείαν* 85, 4; *κ. τὴν ναυμαχίαν* 24, 1; (3) 'owing to'; *κατά τε ταῦτα καὶ ὅτι* 56, 3; *κ. ξυγγένειαν* 57, 1; *κ. τὸ ξυγγενές* 58, 3; *καθ' ἓν μόνον* 75, 1 *n*; *κ. πάντα* 58, 4; 87, 6; *κατ' ἀνάγκην* 57, 1 *n*; *κ. τὸ ξυμφέρον* 57, 1; *κατὰ τὸ ἔχθος* 57, 5; *κ. τὸ νησιωτικόν* 57, 7; *κ. ξυμφοράν* 57, 8; (4) 'according to'; *κ. τὸ δυνατὸν* 36, 4; *πλείω ἢ κατὰ τοὺς νεκρούς* 45, 2; *μείζω ἢ κ. δάκρυα* 75, 4; *τὰ κατὰ τὰς σπονδάς* 18, 3; *αὐτὴν καθ' αὑτήν* 28, 3; (5) 'opposite'; *κατ' αὐτούς* 6, 3; *κατ' Ἐρινεὸν ὁρμίζεσθαι* 34, 1; (6) 'via'; as *κ. τὰς Ἐπιπολάς* 1, 1; *κ. γῆν, θάλασσαν* 28, 1 *al.*; *κ. πλοῦν εἶναι* 31, 3; (7) distributive; as *κ. διαδοχὴν* 27, 3; *καθ' ἕκαστα* 8, 1; *κ. τὰς πόλεις* 13, 2; *κ. βραχὺ τρέπεσθαι* 79, 5; *κ. τοὺς ξυμμάχους περιαγγέλλειν* 18, 4;—with gen. *κατὰ κρημνῶν* 44, 8 *n*
κατάβασις, ἡ πάλιν 44, 8
καταβιβάζω ἐς λιθοτομίας 86, 2
καταβυρσῶ ἐπὶ πολὺ νεώς 65, 2

κατάγγελτος γίγνομαι, with partic., 48, 1
καταγιγνώσκω μὴ κρείσσων εἶναί τινος 51, 1
καταδαμάζομαι 81, 5
καταδουλώσει, ἐπί 66, 2
καταδρομὰς ποιοῦμαι 27, 5
καταθέω τὴν χώραν 27, 4
καταίρω)(*ὁρμᾶσθαι* 49, 2
κατακολυμβῶ 25, 6
καταλαμβάνω (*τινα τι ποιοῦντα*) 2, 1
καταλόγου, ἐκ 16, 1 *n*; 20, 2
καταμέμφομαι ἐμαυτὸν ταῖς ξυμφοραῖς 77, 1. *κατάμεμψις σφῶν αὐτῶν* 75, 5
Κατάνη 14; 60; 80, 2 *n*; 85, 4
καταπροδίδωμι 48, 4
καταράσσω 6, 3 *n*
καταρρέω 84, 3
κατατραυματίζω ναῦν 41, 4
κατάφευξις 38, 3; *-ιν ποιεῖσθαι* 41, 1
κατεργάζομαι ἔργον ἄξιον 21, 2
κατήφεια 75, 5 *n*
κατίσχω ἐς 33, 4
<*κατοκνῶ*> *τὸν πόλεμον* 31, 4 *n*
κελευστής 70, 6
κεναὶ ἀνδρῶν νῆες 77, 7
κέρδος, διά 57, 9; *κέρδει* 57, 10
Κέρκυρα, its support of A., 57, 7 *n*. Corcyra had only an *ἐπιμαχία* with A., and therefore was not bound *ἀνάγκῃ* to send aid; but she pretended to be so, and could make out a good case
κληματίδες καὶ δᾷς 57, 4 *n*
κλῄσεις, concrete sense of *κλῇσις* 70, 2. *κληστὸς λιμήν* 38, 2 *n*
κοῖλος ποταμός, 'r. with a deep bed,' 51, 2
κοινολογοῦμαι 86, 4
κοινὸς ἅπασιν 61, 1; *τὸ κοινόν* 85, 3
κοινωνοὶ ἀρχῆς 63, 4
κολούομαι 66, 3
κομιδή, ἡ ἐς Σικελίαν 34, 1
κομίσας μεταστῆσαι 39, 2 *n*
Κόνων, as commander at Naupactus, 31. Cf. Appendix III.
κόπῳ ἁλίσκεσθαι, 40, 4
Κορίνθιοι, energy of against the A., 7; 17; 19; 31; 34; 39; 58, 3; 70; 86, 4
κόσμῳ, οὐδενί 23, 3; 40, 3; 84, 3
κούφισις 75, 6
κράτιστα, τὰ τῆς χώρας, 'the richest parts,' 19, 2
κρατῶ, construction of, 11, 2 *n*. *κράτος, κατά* 41, 1
κραυγῇ χρῶμαι 44, 4; 71, 5
κρούομαι πρύμναν 40, 1; 70, 8
κρύφιος: *ἡ κ. τῆς σταυρώσεως* 25, 7
κτείνω 29, 4
κυκλοῦμαι, in military sense, 81, 2, 4
κωλύματα σβεστήρια 53, 4 *n*

Λ

Λάβδαλον 3, 4 *n*
Λακεδαιμόνιοι, aid Syr., 1; 17; 27; 28; invade Attica and fortify Decelea, 18; 19; their relations with Nicias, 86
λαμβάνω ἐν δεξιᾷ τὴν Σικελίαν 1, 1; *λ. ἀπόπειραν* = *ποιεῖσθαι ἀπόπειραν* 21, 2
λαμπρὰ νίκη, 'decisive victory,' 55, 1 *n*. *λαμπρῶς ἐπικεῖσθαι* 71, 5. Cf. *λαμπρὸς* applied to warriors
λαμπρότητός τι ὑπάρχει τινι 69, 2; *ἀπὸ οἵας λ. καὶ αὐχήματος* 75, 6

λέγω, with inf. instead of *ὅτι*, 21, 3; *λ. τι πρὸς χάριν* 8, 2; *τὸ λεγόμενον*, 'according to the proverb,' 68, 1 *n*; 87, 6
λείπομαι τῆς τέχνης 70, 3
λέπας 'Ακραῖον 78, 5
λῃστείας ποιοῦμαι 27, 4
λιθοτομίαι 86, 2
λιμὴν κλῃστός 38, 2
λιμῷ πιέζομαι 87, 2
λόγος. See *ἔργον*. *ἄξιόν τι λόγου παραλαβεῖν* 38, 1
λοιπός, either agreeing with a case or with gen., 72, 3
λωφῶσιν αἱ συμφοραί, medical met., 77, 3

M

μαλακίζομαι 68, 3; *μαλακισθεὶς σωθῆναι* 77, 7
μάλιστα, among other superlatives, 42, 3 *n*; *οἱ μάλιστα τοῦ βαρβαρικοῦ* 29, 4
μᾶλλον: *οὐ μ. ἢ* 25, 9; 36, 3; 57, 9; 67, 4; 69, 3; 81, 5; *οὐ μᾶλλον . . . ἀλλά* 57, 1; *μ. ἤδη* 37, 1; 43, 7; 57, 9; *ἐπικουρικὰ μ. ἢ δι' ἀνάγκης* 48, 5; *μ. ἑτέρας* 29, 5 *n*
μανθάνω ἥσσων ὤν 42, 3
Μαντινῆς, as mercenaries, 57, 9 *n*
Μεγαρέων φυγάδες 57, 8 *n*
μέγεθος: *ὑπὸ μεγέθους* (*τοῦ κακοῦ* etc.) 72, 2; 75, 7; *ὡς ἐπὶ μεγέθει* 30, 4; *πόλεις μεγέθη ἔχουσαι* 55, 2
μεθιστάναι παρὰ θάλασσαν (?) 39, 2 *n*
μείζων, double in a proportion, 28, 4 *n*; *μείζω ἢ κατὰ δάκρυα* 75, 4
μέλλησις ἐγγίγνεται 49, 4
μὲν . . . μὲν . . . δὲ . . . δὲ 28, 3 *n*; *μὲν . . . μέντοι* 14, 4; *μὲν . . . δὲ* may be separated by many words, but often *μὲν* is omitted where this would be the case, as 5, 3 *ὁ Γύλιππος* (v. l. *ὁ μὲν Γ.*) . . . 6, 1 *ὁ δὲ Νικίας*
Μένανδρος, specially appointed general, 16; 43; 69, 4
μεσόγεια: *ἰέναι διὰ μεσογείας* 80, 5
μετά: (1) with gen.; concurrent act or state: *ὀλοφυρμῷ μετὰ βοῆς χρῆσθαι* 71, 4; *λύπη μετὰ φόβου* 75, 3; *μετ' ἀσθενείας ἐπιστήμη* 63, 4;—*τὸ μετὰ πολλῶν* 75, 6 *n*; *ψηφίζεσθαι μετὰ πολλῶν* 48, 1 *n*;—*μετὰ μισθοῦ ἐλθεῖν* 57, 9; *οὐδὲ μεθ' ἑτέρων εἶναι*, of neutrals, 33, 2. (2) with accus.; *place*—*οἰκεῖν μετ' αὐτούς* 58, 1
μεταβολὴ πολιτείας 55, 2; *ἐν μεγάλῃ μεταβολῇ εἶναι* 76
μετάμελος μέγας τῆς στρατείας 55, 1
μεταχειρίζω τινα χαλεπῶς 87, 1
μετέχω ἡλικίας 60, 3; *τῆς ἀρχῆς* 63, 3
μετέωροι ἑάλωσαν 71, 6; *μετέωρόν τι*, *locus editus*, 82, 3
μετοπωριναὶ αἱ νύκτες ἐπιγίγνονται 87, 1
μετόπωρος: *πρὸς μετόπωρόν ἐστι τὸ ἔτος* 79, 3
μέχρι νυκτός 38, 3; *μ. ὀψέ* 83, 3; *μ. οὗ ἂν* 83, 2
μή: *ὑπόνοια μὴ . . .* 49, 4; *εἰ μὴ* w. partic. 38, 1: *ὅτι μή*, 'except,' 42, 6; *μὴ . . . τις* 68, 3; 69, 2; 81, 5; *μὴ κατ' ἀνάγκην* 70, 8
μηδὲ καθ' ἕτερα 59, 2; *μηδ' ὡς* 28, 3 *n*

μηνοειδὲς χωρίον 34, 2
μήτε . . . μήτε . . . μήτε 82, 2. The usual formula is μήτε . . . μήτε . . . μηδέ
μηχανᾶται τάδε 73, 3
μίμησις τρόπων 63, 3
μισθοῦ, 'for pay,' 25, 7; μετὰ μ. 57, 9
μισθοφόροι 57, 3 *al.*
μνήμης ἐλλιπὴς γίγνεσθαι 8, 2
μονῇ ἄχθεσθαι 47, 1; μονὴ γίγνεται 50, 4
Μυκαλησσός, disgraceful treatment of, 29 *n*
μυριοφόρος ναῦς 25, 6 *n*
μυχὸς τοῦ λιμένος 4, 4; 52, 2

N

ναυβάτης 75, 7 *n*
ναυκρατῶ 60, 2
ναυλοχῶ, 'watch for' at sea, 4, 7
ναυμαχῶ ἀγκώμαλα 71, 4; ν. ἀντίπαλα 34, 6
Ναύπακτος, A. station at, 17, 4 *n*; 19; 31; 34
ναυπηγήσιμα ξύλα 25, 2
νεκροὶ . . . οἳ ἀπέθνησκον 87, 2 *n*
νέμομαι μέρος γῆς 58, 2
νεοδαμώδεις 19, 3; 58, 3
νεφρῖτις νόσος 15, 1; p. xxxiv.
νεώριον 22, 1
νεώσοικοι 25, 6
νεωτερίζω ἐς ἀσθένειαν 87, 1
νεώτερόν τι γίγνεται ἀπ' αὐτοῦ 86, 4
νησιωτικόν, τό, 57, 7
Νικίας, Intr. § 2
νομίζεσθαι, 'to be directed,' 86, 5
νόμιμα, τά 57, 2
νοῦν, τόν, ἔχειν πρός τι 19, 5. Neither νοῦς nor φρήν, but γνώμη or διάνοια is the ordinary word in narrative prose
νυκτομαχία 44, 1

Ξ

ξενοτροφῶ 48, 5
ξηρότης νεῶν 12, 3
ξυγγένειαν, κατά 57, 1
ξυγγιγνώσκω τι, 'agree to,' 73, 2
ξυγγνώμης τυχεῖν 15, 2
ξυγκαταλαμβάνω 26, 3
ξύγκλυδες ἄνθρωποι 5, 4
ξυγκρούω ἀντίπρῳρος 36, 4
ξυγκτίζω πόλιν 57, 9
ξυγκτῶμαι τὴν χώραν 57, 1
ξύλινος πύργος 25, 6
ξύλλογος 31, 5
ξυμβαίνω: τοιαῦτα ξυνέβη, 'turn out,' 30, 4; ξυμβαίνει, placed first and followed by inf., 11, 4 *al.* ξ., 'to agree to terms,' 83, 2
ξυμμαχικόν, κατὰ τό 20, 1; 33, 5
ξύμπαν, τό, γνῶναι 77, 7; τὸ ξ. εἰπεῖν 49, 3
ξυμπορίζω εἴ τι ἔχω 20, 2
ξυμφέρον, κατὰ τό 57, 1. ξυνηνέχθη = ξυνέβη 44, 1 *n*
ξύν 42, 1 *n*. Cf. ξυναμφότεροι 1, 5 *al.*
ξυναγείρω (στρατόν) 32, 1
ξυναθροίζω 86, 1
ξυναναπείθω 21, 3
ξυνδιασῴζω 57, 1
ξυνεχής: τὸ ἀκρίτως ξυνεχὲς τῆς ἁμίλλης 71, 3; ἐν πόνῳ ξυνεχεστέρῳ εἶναι 81, 4
ξυνέχω τὴν εἰρεσίαν, 'continue rowing,' 14, 1
ξυνήθη τῷ ἡμετέρῳ τρόπῳ 67, 2
ξυννενημένοι νεκροὶ ἐπ' ἀλλήλων 87, 2

ξυνταράσσομαι 81, 2
ξυντέμνω ἐς ἔλασσον 36, 2
ξυντομωτάτη διαπολέμησις 43, 4
ξυντυχία: ὡς ἕκαστοι τῆς ξ. ἔσχον 57, 1
ξυσκευάζομαι, vasa colligo, 74, 1
ξυσκοτάζει: ἡνίκα ξυνεσκόταζεν 74, 3
ξυσταδόν: οὐ ξ. μάχαις ἐχρῶντο 81, 5 *n*
ξύστασις τῆς γνώμης, 'mental strain,' 71, 1
ξυστρέφομαι, military term, 30, 2 *al.*

O

ὄγδοον καὶ δέκατον 18, 4 *n*
ὅδε, irregularly referring to something *previously* mentioned, 13, 2; this irregularity is not uncommon in the speeches; ἐν τῷ αὐτῷ τῷδε, 'at the same time,' 63, 3
ὅθεν: πάλιν ὅθεν ἦλθον ἀποπέμπειν 27, 2 *n*
οἱ, sibi, 42, 4 *n*
οἰκεῖον, τό 44, 2
οἴκου, ἐπ' 25, 4 *al.* Cf. κατ' οἶκον, 'at home'
οἴκτου ἀξιώτερος ἢ φθόνου 77, 4
οἰκῶ is used *a.* abs., *b.* w. accus., *c.* w. ἐν
οἶμαι must not be constructed with ὅτι
οἷος: ἀπὸ οἵας . . . ἐς οἵαν . . . ἀφίκατο 75, 6 *n*; οἷα = ὡς 79, 3 *n*; οἷος, attracted, 21, 3; μάχη οἵα οὐχ ἑτέρα τῶν προτέρων 70, 2
ὄκνος ἐγγίγνεται 49, 4
ὄλεθρος χρημάτων 27, 3 *n*; ἐπὶ τῷ σφετέρῳ ὀλέθρῳ γίγνεται 79, 3
ὀλίγος: δι' ὀλίγου, *space*, 36, 5; *time*, 15, 2; ἐν ὀ., *space*, 67, 3; ἐς ὀ. 36, 5; παρ' ὀ., 'nearly,' 71, 3; ὀλίγοι ἀπὸ πολλῶν 87, 5
ὀλιγωρίᾳ ποιεῖσθαι ἐν 3, 2
ὀλοφυρμῷ μετὰ βοῆς χρῆσθαι 71, 3; πρὸς ὀλοφυρμὸν τραπέσθαι 75, 4
ὁμαλόν, τό 44, 8
ὅμιλος, ὁ ἄλλος 58, 4 *n*
ὁμοῖα = ὁμοίως 29, 4 *n*
ὁμοίως: οὐχ ὁ. καὶ πρίν 28, 4; οὐδὲ (μηδὲ) . . . ἔτι ὁμοίως 42, 3; 50, 3; 78, 7
ὁμολογία γίγνεται ὥστε 82, 2
ὅμως: σχολαίτερον μέν, ὅμως δέ 15, 2; cf. 44, 1 *al.*
ὄνομα, τὸ μέγα 64, 2
ὀνομαστὶ ἀνακαλεῖν 70, 8
ὅπῃ σωθήσονται διεσκόπουν 71, 6
ὄπισθεν, ἐκ τοῦ 79, 4
ὅπλα τίθεσθαι 3, 1; ὅ. ἐπιφέρειν 18, 2; ὅ. φέρειν ἅμα τινι 57, 6; ὅ. παραδοῦναι 82, 2; ὅπλα = 'guard-stations,' 28, 2 *n*; = 'shields,' 45, 2
ὁποῖόν τι τὸ μέλλον ποιήσουσιν οὐδὲν δηλοῦντες 38, 2
ὅπως . . . εἰ μὴ δύναιντο . . . οἷοί τε ὦσι 4, 1 *n*; ὅπως ἄν, w. opt. in final clause, 65, 2 *n*
ὁπωσοῦν, following καί, 60, 3; οὐδ' 49, 2
ὀργῇ προσμεῖξαι 68, 1
ὁρμῇ, τῇ παρούσῃ 43, 5; ἀπὸ μιᾶς ὁ. 71, 6
ὁρῶ: καθ' ὅσον πρὸς τὴν πόλιν ἑώρα 37, 2
ὁσάκις, with opt., 18, 3
ὁσημέραι, 'daily,' 27, 5
ὀσμαὶ οὐκ ἀνεκτοί 87, 2
ὅσος: πλὴν ὅσον, with ellipse of εἰμί, 23, 4 *n*; cf. 60, 2;

62, 4; 87, 2; τοσοῦτον . . . ὅσον 28, 3; προσελάσαντες ἐξ ὅσου τις ἔμελλεν ἀκούσεσθαι 73, 3; ἐπὶ ὅσον 66, 1; οὐχ ἧσσον (= μᾶλλον) . . . ὅσῳ μᾶλλον 63, 2; ὅσα γε κατὰ γῆν 11, 4
οτὲ μὲν . . . ὁτὲ δέ 27, 4 *n*
ὅτι τάχος 42, 3. ὅτι w. clause following διὰ w. accus., 58, 4; following πρὸς w. accus., 60, 2; following κατὰ w. accus., 56, 2
οὐδὲ μεθ' ἑτέρων = μετ' οὐδετέρων 33, 2; οὐδ' ἀφ' ἑτέρων 44, 1; οὐδ' ὥς 75, 6
οὐδείς: οὐδεμία χρῆσις ἐστί τινος 5, 2; οὐδεμία σωτηρία ἐστι 8, 1; οὐδεμία δίωξις ἐγένετο 34, 6; οὐκέτι οὐδὲν οὐδετέροις ἐπῆλθεν 59, 1; οὐδὲν ὅ τι οὐκ 87, 2; οὐδεμιᾶς ἥσσων 29, 5 *n*; οὐδενὸς ἧσσον ἄξιος 30, 4; οὐδενὸς ἐλάσσων 85, 4; φόβος οὐδενὶ ἐοικώς 71; οὐδενὶ κόσμῳ 23, 3 *al.*; οὐδενὶ τρόπῳ 49, 3
οὐκέτι: ἡ οὐ. ἐπαναγωγή 34, 6
οὖν, after a parenthesis, 6, 1; 42, 3 *n*
οὔριος ἄνεμος 53, 4
οὔτε . . . τε 30, 2; 31, 4 *al.*
οὗτος, emphatic, 2, 4; 29, 5; 32, 2; οὗτος, in epanalepsis, 42, 3; τοῦτο, w. gen., 2, 4; 86, 5
οὕτως πράττειν 24, 1
ὀψέ, μέχρι 83, 3
ὄψις)(γνώμη 75, 2

Π

πάθος γίγνεταί τινι 33, 3; πάθει χρῆσθαι ἀξίῳ ὀλοφύρασθαι 30, 4
παιανίζω 44, 6; 83, 4. παιανισμός 44, 6
πάλιν: ἡ π. κατάβασις 44, 8; ἡ πάλιν ἀνάκρουσις 62, 4; πάλιν αὖ 46; 64, 1
πανσέληνος σελήνη 50, 4
πανστρατιᾷ ἐξελθεῖν 2, 2
παντάπασιν ἀφεστάναι πολέμου 7, 2
πανταχῇ προσβάλλειν 79, 5
πανταχόσε πολλὴ φαίνεται ἡ δύναμις 42, 2
παντοῖαι πεῖραι 25, 8
πάντως, κατὰ πάντα 87, 6
παρά: (1) gen.; παρὰ Νικίου 10 (no other ex. of gen. in this book); (2) dat.; none; (3) accus.; *along* or *past*, παρὰ πόλιν ἐσκομίζειν 13, 1; π. ποταμὸν ἰέναι 80, 5; *to*, παρὰ θάλασσαν μεταστῆσαι (?) 39, 2 *n*; *contrary to*, π. γνώμην 13, 2; π. τὸ εἰωθός 60, 5; 75, 5; παρ' ἐλπίδα 66, 3 *n*; π. ἰσχὺν τῆς δυνάμεως 66, 3; π. τὸ καθεστηκός 67, 2; π. τὴν ἀξίαν 77, 1; giving the measure, παρὰ τοσοῦτον ἦλθον, with gen., 2, 4 *n*; παρ' ὀλίγον, 'by a little,' 71, 3 — opposite of παρὰ πολύ, 'by much.' Note that παρὰ with gen. and with dat. is used of *persons*, not of *things*; the same is true of παρὰ with accus. meaning 'to' w. verbs of motion
παραβοηθῶ 37, 3 *al.*
παραγίγνομαι 42, 1 *al.*
παρακαλῶ, military term, 20, 1
παρακέλευσις: ἐκ π. ναυμαχεῖν 40, 4; πολλὴ ἡ π. γίγνεται ἀπό τινός τινι 70, 7
παρακλησθεὶς (?) 69, 4

παρακομιδὴ ἐπιτηδείων 28, 1
παραλαμβάνω οὐδὲν ἄξιον λόγου, 'obtain no important advantage,' 38, 1
παράλογον ποιῆσαί τινι, 'occasion surprise to,' 28, 3; ὁ π. τινι μέγας ἐστι 55, 1; οἱ ἐν τοῖς πολέμοις παράλογοι 61, 3
παραλύω τινα τῆς ἀρχῆς, 'remove from command,' 16, 1
παρανόμημα ἔς τινα περιέστηκε 18, 3
παραπλήσιος: ἴσον καὶ π. 42, 2; τοιαῦτά τε καὶ παραπλήσια 78, 1; παραπλήσια ἐπεπόνθεσαν καὶ ἔδρασαν 71, 7
παρασκευάζομαι, w. partic., ὡς omitted, 17, 3 *n*
παρασκευή, 'force,' 48, 5 *n*; ἐκ π. κρείσσονος 55, 2; παρασκευῆς πίστις)(τύχης ἀποκινδύνευσις 67, 4; π.)(γνώμη 5, 4
παρατάσσω 3, 4 *al.*
παρατείχισμα, 11, 3 *al.*
παραυτίκα: ἡ π. ὠφελία 57, 9; ἐν τῷ π. 71, 7
παρέργου: οὐκ ἐκ π. τὸν πόλεμον ποιεῖσθαι 27, 4
παρέχω προσδοκίαν ὡς ἐπιπλεύσομαι 12, 4; π. ἀποστέρησιν τῆς ἀκοῆς 70, 6; π. ἀπορίαν, θόρυβον, φόβον 44 (*e.g.*)
παριππεύω 78, 3
πᾶς: ἰδέα πᾶσα καθειστήκει ὀλέθρου 29, 5; ἐν παντὶ ἀθυμίας 55, 1; παντὶ τρόπῳ 70, 8; διὰ παντός, 'continually,' 6, 1; 61, 2
πάσχω τοῦτο, referring to a previous statement, 11, 4 *al.*; ἀνεκτὰ π. 77, 4
πατρικαὶ ἀρεταί 69, 2
πατρόθεν ἐπονομάζειν 69, 2
παχύτητες, αἱ 62, 3
πεδίον (τὸ Ἀττικόν) 19, 1
πεζῇ ἀποχωρεῖν 60, 2
πεζομαχῶ 62, 4. πεζομαχία 62, 2
πεζός, ὁ (sc. στρατός) 35, 1 *n*, *al.*
πεῖρα: ἐπιθέσθαι τῇ π. 42, 1; ἐς τὴν π. ἰέναι 21, 4; πείραις παντοίαις χρῆσθαι 25, 8
πειρῶ, w. gen., 12, 2 *n*; πειρῶ = *conor* 32, 1 *n*. Thuc. uses both ἐπειρασάμην and ἐπειράθην: subsequent prose writers only ἐπειράθην
πέλαγος: ἐς τὸ π. ναῦν ἀφιέναι 19, 4
πέμπω . . . ἀγγέλλων 8, 1 *n*
πέμψιν νεῶν ποιεῖσθαι 17, 3
πεπτωκυῖαν δύναμιν ἐπανορθοῦν 77, 7
πέρας οὐδὲν ἔσται σφίσι τοῦ ἀπαλλαγῆναι τοῦ κινδύνου 42, 2 *n*
Περδίκκας, his relations w. A., 9 *n*
περί: (1) w. gen.; περὶ τοῦ σωθῆναι τὴν ἐπιμέλειαν ποιεῖσθαι 56, 2; περὶ τῆς σωτηρίας προθύμως ἀντιλαβέσθαι 70, 7; (2) w. dat.; δεῖσαι περὶ ταῖς ναυσί 53, 4 *n*; (3) w. accus.; *time*, as περὶ ἡλίου τροπάς 16, 2; *place*, as περὶ ἕρμα ναῦν περιβαλεῖν 25, 7, *n*; *connected with*, euphemistic, ἡ π. Πύλον ξυμφορά 18, 3; cf. τὸ περὶ τὸν Ἴτυν ἔργον II. 29
περιαγγέλλω σίδηρον 18, 4 *n*
περιγραπτός: ἐκ περιγραπτοῦ ὁρμᾶσθαι 49, 2
περιδεῶς 71, 3
περιέστηκε ἐς 18, 3
περιιδεῖν, w. inf., 73, 1 *n*
περιμάχητος 84, 5
περιμένω, 'wait for,' 74, 1 *al.*
περιορῶμαι, 'wait for events,' 33, 2

περιουσία: *ἐκ πολλῆς π. ἂν ὑπῆρχεν* 13, 1
περισταδὸν βάλλειν 81, 4
περιφέρω, 'hold out' in war, 28, 3
περιχαροῦς, ὑπὸ τοῦ 73, 2
πιέζομαι ἀσθενείᾳ, νόσῳ, λιμῷ, etc. 47, 2; 50, 3
πίμπλαμαι, w. dat., 75, 4 *n*
πίστις παρασκευῆς, 'faith in . . .,' 67, 4
πλάγιος: *ἐκ πλαγίου τάξαι* 6, 2
πλαίσιον: *ἐν π. τεταγμένος* 78, 2
πλεῖστον ἔχειν ἐν 36, 5 *n*; *ἡ πλείστη τῆς στρατιᾶς* 3, 4; *στρατιὰν ὅσην πλείστην ἐδύνατο* 21, 1
πλήθει ἀντίπαλοι 12, 1
Πλημμύριον 4; 23; 25; 32; 36
πλήν, w. gen., 28, 2 *al.*; not affecting the construction, 2, 4 *al.*
πλήρωμα, 'crew,' 14, 1 *al.*
πλοῦν ποιεῖσθαι 26, 3
ποιῶ τοῦτο, referring to a previous statement, 48, 1 *al.*; *ταὐτὸν ἤδη ποιεῖ νικᾶν τε καὶ μή*, 'it makes no difference,' 6, 1. *ποιοῦμαι*, with noun as periphrasis for a verb, but in a higher style, *ἀγῶνας π.* 49, 2; *ἀποχώρησιν* 67, 4; *ἄριστον* 40, 1; *ἁρπαγήν* 26, 2; *γνώμην* 72, 3; *ἔκπλουν* 17, 1; *ἐνθύμιον* 50, 4; *ἐπαναγωγάς* 4, 4; *ἐπιμέλειαν* 56, 2; *ἐπιχείρησιν* 43, 1; *καταδρομάς* 27, 5; *κατάφευξιν* 41, 1; *κήρυγμα* 82, 1; *λῃστείας* 27, 4; *ναυμαχίαν* 62, 2; *πέμψιν* 17, 3; *πλοῦν* 26, 3; *πόλεμον* 27, 4; *τρόπην* 54; *φυλακήν* 17, 4. See *γίγνομαι*. *ποιούμενοι* or *ποιού* 28, 2, Append. II. *ποιητέα ἐδόκει εἶναι* 73, 2
πολεμία (sc. *γῆ*) 75, 4
πολιτείας μεταβολή 55, 2
πολίχνα 4, 6
πολλάκις καὶ ἄλλοτε 8, 1
πολλαχῇ 43, 1. *πολλαχόθεν* 14, 2. *πολλαχοῦ* 70, 6
πολυειδῆ φθέγγεσθαι 71, 4
πολύς: see *ἐπί*. *πλέον τι ἔχειν* 36, 2
πολυτελὴς ἐγίγνετο ἡ παρακομιδή 28, 1
πόνηρος, πονηρός 48, 1 *not. crit.*
πονήρως ἔχειν 83, 4
πόνος: *ἐν π. εἶναι* 81, 4; *δι' ὀλίγου π. κτᾶσθαί τι* 70, 8
πονῶ, of ships, 38, 2
πορεία ἀσφαλής 77, 5
πορθμός, ὁ 1, 2
πόσις, 'drink': *πρὸς π. τραπέσθαι* 73, 2
ποτέ: *εἴπερ ποτέ* 64, 2; *μόλις π.* 40, 2; *εἴ π. καὶ αὖθις* 70, 7
πράγματα: *τὰ π. ἐνδιδόναι* 48, 2; see 49, 1
Πρασιαί 18, 3 *n*
πράσσω τι ἐς ἀναβολάς 15, 3; *π. χεῖρον* 67, 4; *π. ἔτι χείρω* 71, 1; *π. ἃ βούλομαι* 68, 3 *n*
πρεσβυτέρας ἡλικίας φείδεσθαι 29, 4
πρίν γε δή, w. aor. indic. after affirmative clause 71, 5
πρό: *τὰ πρὸ αὐτῶν*, *jam antea*, 55, 2
προδοκεῖν: *ὥσπερ προεδέδοκτο αὐτοῖς* 18, 1
προθυμία γίγνεται πολλή 70, 3
προθύμως ἀντιλαβέσθαι, w. gen. of thing or *περί* 66, 1; 70, 7
προκαλοῦμαί τινα ἐς δίκας 18, 2
προκόπτω μέγα τοῦ ναυτικοῦ, 'make great advance w.,' 56, 3

προλείπει ἡ ῥώμη καὶ τὸ σῶμα 75, 4
προπέπεμπται ὡς αὐτούς 77, 6
πρός: (1) with gen.; *to the advantage of*, *πρὸς ἑαυτῶν ἔσεσθαι* 36, 3; 49, 2; 81, 5; (2) with dat.; *near*, as *ἴσχειν πρὸς ταῖς πόλεσι* 35, 2; *besides*, 57, 5; (3) with accus.; *place*, as *ὁρᾷ πρὸς τὴν πόλιν* 37, 2; *ἀπιδεῖν πρός* 71, 3; *with a view to*, *πρὸς τἆλλα ἐξηρτύσαντο ὡς ἕκαστα* 65, 2; *ἔχειν αὐτοὺς πρὸς τὸν πόλεμον* 27, 2; — of intercourse, friendly or hostile, as *πρὸς τοὺς ἄλλους ὁμολογία γίγνεται* 82, 2; *χωρεῖ πρὸς ἐκείνους τὰ χωρία*, 'join the enemy,' 14, 3; *ἀγωνισμὸς πρὸς ἀλλήλους ἐγίγνετο* 70, 3; *πρὸς ἀταξίαν προσμεῖξαι* 68, 1; *πρὸς τὴν ἀντίταξιν τῶν τριήρων τὴν φυλακὴν ποιεῖσθαι* 17, 4;—*compared with*, *πρὸς τοὺς ἐπελθόντας οἱ Σικελιῶται αὐτοὶ πλῆθος πλέον παρέσχοντο* 58, 4;—*with reference to, adapted to, expressive of*, *τοιαῦτα ἐπινοεῖν πρὸς τὴν ἑαυτῶν ἐπιστήμην τε καὶ δύναμιν* 37, 1; *πολλὴ παρακέλευσις ἐγίγνετο πρὸς τὴν αὐτίκα φιλονικίαν* 70, 7;— *towards*, *τοῦ ἔτους πρὸς μετόπωρον ὄντος* 79, 3. Note: *πρός* w. accus. with meanings akin to 'in face of' is very freely used. *πρός* is often equivalent to *ἐς*
προσάγομαι πόλιν 'unite to oneself,' 7, 2; 55, 2
προσαιροῦμαι ξυνάρχοντας 16, 1
προσαναιροῦμαι πόλεμον οὐδὲν ἐλάσσω τοῦ ὑπάρχοντος 28, 3
προσαπόλλυμαι 71, 7
πρόσβασις, 'approach,' 45, 1
προσγίγνομαι: *προσγεγενημένης τῆς δοκήσεως τῷ ὑπάρχοντι, τοῦ* (or *τὸ*) *κρατίστους εἶναι* 67, 1 *n*
προσδέχομαι τοὺς λόγους 83, 3
προσδοκίαν παρέχων ὡς w. fut. ind. 12, 4
προσδόκιμός ἐστιν ἄλλη στρατιά 15, 1; *προσδόκιμοί εἰσιν ἄλλῃ στρατιᾷ* 25, 9
πρόσθεν, *ἐν τῷ*, local, 78, 4, 5; 81, 3; *ἐς τὸ π. χωρεῖν* 43, 5; 78, 3
πρόσκειμαι, 'attack,' 29, 2 *al.*; 'insist,' *προσκείμενος ἐδίδασκε* 18, 1
προσμισθοῦμαι 19, 4
προσοφείλω πολλά, 'be in debt,' 48, 5
προστάσσω ἄρχοντα 19, 4
πρότερον ἤ, w. subjun., 63, 1 *n*
προύχω, 'excel,' 21, 3; 'project,' 4, 4
πρόφασις: *ἐπ' αὐτομολίας προφάσει* 13, 2 *n*
προφέρω, 'excel,' 64, 2 *n*; 77, 2; 'bring forward,' 69, 2
προχωρῇ, *ὅπως ἂν* 7, 3
πρύμναν κρούομαι 40, 1
πρῴ 78, 4; *πρῴτερον* 39, 1; *πρῴτατα* 19, 1
πρῴραθεν, *τά*, 'bows,' 36, 3
πρῶτος: *ἀπὸ τῆς πρώτης*, adverbial, 43, 5. See *ἔπειτα*
Πυθήν, Corinthian admiral, 1; 70
πυνθάνομαι, w. accus. and inf., 1, 2; w. *ὅτι* 1, 1; w. partic., 4, 7
πωλῶ ἐδώδιμα 39, 2

Ρ

ῥᾷον ἔσται ἡ ἐσκομιδὴ 4, 4 *n*; *ῥᾷόν τι ἔσται σφίσιν* 84, 2;

ῥᾴδιος ἐς τὸ βλάπτεσθαι 67, 3
ῥύμῃ, τῇ πρώτῃ 70, 2
ῥώμη γίγνεταί τινι 18, 2 ; ἡ ῥ. προλείπει τινι 75, 4 ; ῥώμῃ προφέρειν τινος 77, 2
ῥώννυμαι 15, 2 *n*

Σ

σβεστήρια κωλύματα 53, 4
σημεῖον αἴρειν 34, 4
Σικελιῶται, almost universally on side of Syr., 32 ; 33
Σικελοί, generally on side of A., 58, 3
σιτία παραγγεῖλαι 43, 2
σῖτος ἐνῆν τοῖς τείχεσι 24, 2
σπανίῳ χρῆσθαι τῷ ὕδατι 4, 6
σπένδομαι, mid. denoting a reciprocal act, 3, 1 ; σ. πέμψαι 83, 1
σπονδὰς πρότερος λύω 18, 2
σπουδὴ ἔσται τῆς ὁδοῦ 77, 6
στασιάζω 46. στάσει ἐκπεσεῖν 33, 5. στασιωτικοὶ καιροί 57, 11
στενόπορα : τὰ σ. τῶν χωρίων φυλάσσειν 73, 1
στενότης 62, 1
στενοχωρία 34, 6 *al.*
στέριφος, 'thick,' 36, 3
στρατεία γίγνεται 57, 9
στρατιά : τῆς σ. ὁ ξύλλογος 31, 4 ; στρατιᾷ ἄλλῃ προσδόκιμος εἶναι 25, 9
στρατὸς ἴσος καὶ παραπλήσιος τῷ προτέρῳ 42, 2 ; *i.e.* 'equal in *importance* and in *numbers*' (no tautology here). Cf. Aristotle's remark : ἔστι δὲ διττὸν τὸ ἴσον · τὸ μὲν γὰρ ἀριθμῷ, τὸ δὲ κατ' ἀξίαν ἐστιν
Συρακόσιοι, after arrival of Gylippus, 2 :
1. take Labdalum, 3
2. begin a counter - wall N. of κύκλος, and place cavalry at Olympieum, 4 ; after driving back the A., carry the wall past the A. lines, 6
3. prepare to attack the A. by sea, 7 ; 21
4. defeated at sea, but take Plemmyrium, 22 ; 23
5. defeat the A. at sea, and become confident, 41
6. dismayed by the arrival of Demosth., 42
7. through valour of Boeotians repulse the night attack on Epipolae, 43 ; 44
8. defeat the A. fleet, 52 ; and control the Harbour, 56 ; are confident of success, 56
9. completely defeat the A. fleet in the final battle, 70 ; 71 ; 72
10. prevent the A. retreat, 73 ; 74 ; 78-81
11. capture and execute Dem. and Nic., 81-86
12. confine the prisoners to the quarries, 86

σφάλλω τὰς ναῦς 67, 2; σφάλλομαι τοῦ αὐχήματος (?) 66, 3 *n*
σφᾶς, properly indirect reflexive, is sometimes used by Thuc. as direct, = ἑαυτούς, σφᾶς αὐτούς, as 35, 2 *al.*
σχεδόν τι, 'almost,' 33, 2
σχολαίτερον 15, 2 ; 81, 2
σῴζομαι : ὅπῃ σωθήσονται διεσκόπουν 71, 6 ; οἱ σῳζόμενοι 44, 8
σῶμα)(ῥώμη 75, 4 *n*

σωτηρία, ἡ ἐς τὴν πατρίδα 70, 7; *οὐδεμία ἐστι σ.* 8, 1
σωτήριος τοῖς ξύμπασι 64, 2

T

ταλαιπωρῶ 16, 1 *al.* *ταλαιπωρία: ὑπὸ τῆς τ. καὶ τοῦ πιεῖν ἐπιθυμίᾳ* 84, 2
ταπεινότης: ἐς τ. ἀφικέσθαι 75, 6
ταραχὴ ἐμπίπτει 80, 3; *τ. ποιῶ τινι* 86, 4
ταρσοί, 'banks of oars,' 40, 5 *n*
τάχος, ὅτι 42, 3; *ὡς εἶχον τάχους* 2, 1; *διὰ τάχους* 22, 2; *κατὰ τάχος* 4, 3
τε . . δέ 1, 5; 81, 3; *τε* connecting sentences, 4, 4 *al.*; *τε . . καί = sive . . . sive* 6, 1; *τε* summing up and concluding 7, 4 *al.*; <*τε*> 75, 6 *n*
τείχισις 6, 1; *τειχισμός* 20, 1; *τείχισμα* 2, 3
τελευταῖος ὁρμῶμαι 2, 1
τέλος: οἱ ἐν τ. 73, 1
τετρυχωμένος πολέμῳ 28, 3
τέχνης λείπεσθαι 70, 3
τήρησις ἀσφαλής 86, 2
τίθεμαι τὰ ὅπλα 3, 1
τιμωρία: ὡς ἐπὶ τιμωρίᾳ τοῦ προσπεσόντος 68, 1
τιμωροῦμαι (pass.) *ἀποχρώντως* 77, 3
τις: the following show its flexibility; *ἠπίστησεν ἄν τις ἀκούσας* 28, 3; *ὅσα τις ἔχει ἐδώδιμα, πάντας ἀναγκάσαι πωλεῖν* 39, 2; *ἔφερον πάντες ὅ τι τις ἐδύνατο ἕκαστος* 75, 5; *Ἑρμοκράτους καὶ εἴ του ἄλλου πειθόντων* 21, 5; *ἢν κρατήσωμεν, ἔστι τῳ τὴν . . . πόλιν ἐπιδεῖν* 61, 1; *ἀξιῶν . . . ᾧ ὑπῆρχε λαμπρότητός τι μὴ προδιδόναι τινα* 69, 2; *πλέον τι* 21, 4; *σχεδόν τι* 33, 2; *δηλοῦντες ὁποῖόν τι ποιήσουσιν* 38, 2; *τὸ δέ τι καί*, adverbial, 48, 2; *τι μᾶλλον* 57, 1. The nom. and accus. neut. plur. are avoided
τό with infin.: (1) may be subject or object, as *τὸ μήτε αὐτοὺς ἀνακρούεσθαι μήτ' ἐκείνους ἐᾶν ὠφέλιμον φαίνεται* 62, 4; (2) with prep., as *ἐκ τοῦ σφαλῆναι* parallel w. *διὰ τὸ εὐτυχῆσαι* 68, 3; *ἡ διὰ τὸ φεύγειν ἡ ἐπιπλέουσα* 70, 4; *οὐκ ἔλασσον κατὰ τὸ ὠφελεῖσθαι, ἔς τε . . . τὸ μὴ ἀδικεῖσθαι πολὺ πλέον μετείχετε* 63, 3; *οὐ φυλάξασθαι πρὸς τὸ δοκεῖν τινι ἀρχαιολογεῖν* 69, 2; (3) gen., dat.: *βραδὺς γίγνεσθαι τοῦ περαίνεσθαι* 43, 5 *n*; *πέρας τοῦ ἀπαλλαγῆναι* 42, 2 *n*. In 36, 5; 67, 1 and 87, 3 *τὸ* w. inf. appears in the MSS. as epexegesis of a gen. or dat. The accus. is defended by Herbst. See Append. II.
τοιόσδε, irregularly referring to what precedes, 78, 1. Cf. *ὅδε*
τοιοῦτος: ἐν τῷ τ. 81, 3; *ἐν τῷ τ. τοῦ καιροῦ* 69, 2
τοσόσδε, irregularly referring to what precedes, 57, 11; 59, 1
τοσοῦτος: παρὰ τοσοῦτον ἐλθεῖν κινδύνου 2, 4
τότε, referring to events previously mentioned, 31, 3; 32, 1; 57, 11; 81, 2; *τότε δή* 18, 3
τοὐναντίον ἤ 80, 1
τραυματίαι τε καὶ ἀσθενεῖς 75, 3

τρέπω: *τὸ πρὸς Λιβύην μέρος τετραμμένον νέμεσθαι* 58, 2; *τρέπεσθαι πρὸς πόσιν* 73, 2; *τ. πρὸς ἀνάκλησιν θεῶν* 71, 3; *τ. πρὸς ἀντιβολίαν καὶ ὀλοφυρμόν* 75, 4. Note that *ἐτρεψάμην* is trans., *ἐτραπόμην* intrans.
τρέφω: *ὅθεν θρέψονται* (pass.) 49, 2
τρίβω, intrans., 48, 6; 49, 2
τροπαῖον ναυμαχίας, *τροπῆς* etc., 41, 4; 54 *al.*
τρόπος: *τρόπῳ ᾧ ἂν* <*ἐνῇ*> 7, 3; *οὐδενὶ τρόπῳ* 49, 3; *παντὶ τ.* 70, 8; *τῷ αὐτῷ τ.* 17, 3; *τὸν αὐτὸν τ.* 39, 2. *τρόπων μίμησις* 63, 3 *n*
τροφὴν μὴ διδόναι 48, 5
τυγχάνω: (1) with *τυγχάνω*, *ἐτύγχανον*, the partic. keeps its time relative to the verb; (2) w. *ἔτυχον*, pres. and perf. partic. keep their time, but aor. partic. expresses time coincident w. the verb, 2, 4 *n*; 4, 2 *n*; 29, 5 *n*; 50, 4 *n*. Distinguish *ἐτύγχανον αὐλιζόμενοι*, *ἐτύγχανον αὐλισάμενοι* (or perf. better), *ἔτυχον αὐλισάμενοι*
τύχη: *τὸ τῆς τ.* 61, 3 *n*

Υ

ὑδρεία μακρά 13, 2
Ὑκκαρικὰ ἀνδράποδα 13, 2 *n*
ὑπάρχω: *ὡς ἐκ τῶν ὑ. ἐθάρσυνε* 76
ὑπέρ, 'in place of,' 13, 2; 'above,' 79, 1; 'on behalf of,' 66, 1; 'for the purpose of,' 69, 2; 'about,' 71, 2. Cf. *περί*
ὑπερβάλλω, 'be excessive,' 67, 4
ὑπερώφθη, 'was disregarded, despised,' 42, 3
ὑπέχω τὸ αὐτό τινι 21, 3
ὕπνος: *ἀπὸ πρώτου ὕ.* 43, 2
ὑπό: (1) w. gen., as *ὑπὸ τῆς Δεκελείας πολλὰ βλαπτούσης ἀδύνατοι ἐγένοντο τοῖς χρήμασι* 28, 4 *n*; *ὑπὸ τῶν παρόντων ἐκπεπληγμένος* 69, 2; cf. *διὰ τὸ τοιοῦτον ἐκπλαγέντων αὐτῶν* 21, 4; (2) w. dat., *ὑπὸ Συρακοσίοις γίγνεσθαι* 64, 1; (3) w. accus., as *ὑπὸ τοὺς αὐτοὺς χρόνους* 21, 1
ὑποδοχή: *ἐς ὑ. τοῦ στρατεύματος . . . ἐτάσσοντο* 74, 2
ὑποκρίνομαι = *ἀπο-* 44, 5 *n*
ὑπολείπομαι or *ἀπολείπομαι* 75, 4 *n*
ὑπομιμνῄσκω τινά τι 64, 1; *πατρίδος* 69, 2
ὑπόνοια μή 49, 4
ὑποτελὴς φόρου 57, 4 *n*
ὑστεραῖος 11, 2 *n*
ὕστερον, 'late,' 27, 2
ὑστερῶ τινι 29, 1
ὑφίστασθαι τῷ ναυτικῷ 66, 2

Φ

φανερὸς εἶναι w. partic., 12, 5
φειδώ τις γίγνεται μή w. inf., 81, 5
φέρω: *πάντα οἰστὰ φαίνεται* 75, 7
φθέγγομαι 70, 6; 71, 4
φθόνου ἄξιος 77, 4
φθορὰ ἀνθρώπων 27, 2
φιλονικῶ περὶ τοῦ πλείονος ἤδη καλοῦ 71, 1. *φιλονικία*: *πρὸς τὴν αὐτίκα φ.* 70, 7; *ἐς φ. καταστῆναι* 28, 3
φιλῶ, w. inf., 79, 3; 80, 3
φοβερός, active, 42, 3 *n*
φόβοι καὶ δείματα 80, 3 *n*

φονεύω 85, 1 *n*
φονικώτατος 29, 4
φρουραὶ ἐπίασι 27, 3
φρουρῶ 4, 3 *al.*
φρυγανισμός: ἐπὶ φ. ἐξελθεῖν 4, 6 *n*
φωνή: φ. τῇ αὐτῇ χρῆσθαί τινι 57, 2

X

χαλεπὸς ἄρξαι 14, 2; 'unhealthy,' 47, 2 *n*. χαλεπώτερον ἴσχειν 50, 3; ἐν τοῖς χαλεπώτατα διάγειν 71, 3
Χαρικλῆς, as strategus, 20; 26. See Append. III.
χείρ: ἐν χερσὶ γενέσθαι 5, 2; ἐς χεῖρας ἰέναι 44, 7; 70, 5
χείρω πράττειν 71, 1
Χῖοι, autonomy of, 57, 4
χρηματίζομαι 13, 2
χρῶμαι: ἑαυτῷ χ. ὅ τι βούλονται 85, 1 *n*
χώρα: κατὰ χ. μένειν 49, 4 *n*

Ψ

ψήφισμα: ἄνευ Ἀθηναίων ψ., showing the control exercised by the Ecclesia over strategi having 'full powers,' 49, 2

Ω

ὥρα, 'season,' 47, 2; 'time,' 81, 1. The meaning 'an hour' is not classical
Ὠρωπός 28, 1 *n*
ὡς = ὥστε 34, 6; ὡς ἐκ κακῶν 42, 2 *n*; ὡς . . . καὶ 43, 1 *n*; 60, 3; ὡς ἕκαστοι 65, 2 *n*; 74, 2
ὥς: καὶ ὥς 74, 1 *al.*; οὐδ' ὥς 75, 6; μηδ' ὥς 28, 3 *n*
ὥστε, 'on condition that,' 82, 2; =*quamobrem*, 4, 6 *n*, *al.*
ὠφελήσομαι, pass., 67, 3
ὠφελία ἐς τὸ θαρσεῖν γίγνεται 69, 3
ὠφέλιμος 47, 4 *al.*

ENGLISH INDEX

HISTORY : RHETORIC : GRAMMAR

A

abstract for concrete 4, 6
Acarnania 31, 2
accus. See παρά
Aegina 28, 4
agent with perf. pass. 18, 3
Alcibiades and Nicias p. xxx.
Amphipolis 9, 1
anacoluthon 13, 2 ; 15, 3 ; 28, 3 ; 42, 2 ; 49, 1 ; 70, 7
anaphora 24, 1 ; 25, 6 ; 27, 4 ; 57, 2
antecedent omitted 27, 1
antithesis noticed 5, 4 ; 12, 3 ; 48, 3 ; 67, 4 ; order modified for sake of 17, 4 ; false 73, 5
Archonides 1, 4
Argos and Sparta 20, 1
argumenta, πίστεις ; (1) εἰκότα—66, 1 καλὰ τὰ προειργασμένα καὶ ὑπὲρ καλῶν τῶν μελλόντων ὁ ἀγὼν ἔσται ; 66, 3 ; (2) παραδείγματα—77, 2 κἀγώ τοι κ.τ.λ. ; 21, 3 πρὸς τοὺς Ἀθηναίους λέγων κ.τ.λ. (3) ἐνθυμήματα 66, 2 end-3 ; 75, 2-4 ; (4) γνῶμαι—67, 1 end ; 68, 3 end ; 77, 7 end ; (5) τόποι—66, 3 (τ., instead of being amplified, are often compressed either into γνῶμαι or into the premiss of an enthymeme)
Aristotle on Nicias p. xix
Arnold, Dr., on 85, 3, p. 210
article 1, 1 ; 2, 3 ; 4, 2 ; omitted before a prep. 18, 1 ; case of 67, 1, Append. II.
Athens and her allies 20, 2 ; 57, 1 ; state of A. in 414, 413 Append. III. ; Athenian prisoners 87, 5 ; J. S. Mill on the democracy p. xvii. ; treatment of Nicias p. xxxiii.
Attica, invasion of 19, 1 ; p. 219
attraction of short clauses 21, 3 ; 47, 4
—— of preposition 23, 1
—— of relative 23, 3 ; of nom. of rel. 67, 3
augment in Thuc. 82, 3

B

Bekker, his text of Thuc. p. xlii.

brachylogy 18, 4
Brasidas and the helots 19, 3
brevity, excessive in Thuc. (συντομία) Append. I.

C

Callias, son of Hipponicus, p. 221
Camarina and Syracuse 33, 1
capitalia finalia. See *fines*
Catana 14, 2
Charicles 20, 2
chiasmus 5, 4 ; 12, 1 ; 14, 2 ; 55, 1 ; 57, 1 ; 63, 3 ; 70, 4 ; 75, 5
Classen on 57, 1, p. 177
Cleon pp. xx., xxi., xxvi.
closed harbours 38, 2 ; 69, 4
comedy in 414 B.C. p. 218
comparative, ellipse with 12, 4
Conon 29, 4
construction of πυνθάνομαι 1, 2 ; of πέμπω 3, 1 ; of περαιοῦμαι 1, 2 ; of ἔσχον 1, 2 ; of τυγχάνω 1, 4 ; 4, 3 ; of ἀγγέλλω 17, 3 ; of λέγω 29, 1 ; of participle 28, 4 ; of perf. pass. 4, 6 ; of κρατῶ 11, 2 ; of ξυμβαίνω 11, 4
contrast, Thuc. fond of 1, 3
co-ordination of dissimilar clauses 14, 2 ; 18, 1 ; of participles 53, 3
Corcyra 57, 3

D

dative of possession 26, 1
dead, recovery of 72, 2 ; 74, 2
Decelea 27, 4
definitions (ὅροι) preferred by Thuc. to examples (παραδείγματα) 36, 5
demes and tribes 69, 2
democracy 14, 2
Demosthenes 16, 1 ; his entry into the Great Harbour 42, 1 ; his death 86, 2
Dionysius of Halicarnassus p. 213
docks of Syracuse 22, 1
drama in 414 B.C. p. 219
Ducetius 1, 4 ; 32, 1

E

Ecclesia at Athens 10, 1 ; 48, 4
eclipses 50, 4
elections Append. III.
ellipse w. comparative 12, 4 ; 57, 6 ; of verb after ὅσος 23, 4 ; after ὡς 68, 2 ; of masc. noun 35, 1
Enthymeme 75, 4
epanalepsis w. οὗτος 42, 3
epexegesis w. ὥστε 14, 3
ethos, use of in opening of a speech, exemplified 77, 2
euphemism 64, 1
Euripides and Nicias p. xxxvii.; resemblance to style of 71
Eurymedon 16, 1
exordium, πρόλογος, in military harangues closely connected with the *propositio*, πρόθεσις, 61 ; 66 ; 77

F

figurae, σχήματα, comprising (*a*) *f. elocutionis*, σ. λέξεως, (*b*) *f. sententiarum*, σ. διανοίας :
figurae elocutionis, σχήματα λέξεως, 'figures of language' ; see *antithesis ; homoeote-*

leuton, 75, 3 τῶν τεθνεώτων λυπηρότεροι . . . τῶν ἀπολωλότων ἀθλιώτεροι : *paromoeosis* (parallelism in sound of whole phrases), 3, 3 ὁρῶν τοὺς Συρακοσίους ταρασσομένους καὶ οὐ ῥᾳδίως ξυντασσομένους : *paronomasia* (parallelism in sound of single words — by far the commonest 'figure' in Thuc. —next to antithesis), 39, 2 : *anaphora* 18, 1 ; 24, 1 ; 25, 6 ἔβαλλον . . . ἀντέβαλλον ; 27, 4 ; 57, 2 ξυνεστράτευσαν . . . ξυνεστράτευον : *asyndeton* 71, 4 ; 77, 1

figurae sententiarum, σχήματα διανοίας, 'figures of thought' ; *question* 44, 1 : *oxymoron*, 62, 4 πεζομαχεῖν ἀπὸ τῶν νεῶν ; 70, 8 φεύγοντας φεύγουσιν

finance 28, 4

fines or *capitalia finalia*, τέλη or τελικὰ κεφάλαια ; (1) τὸ συμφέρον 14, 4 ; (2) τὸ νόμιμον 68, 1 ; (3) τὸ καλὸν 63 ; (4) τὸ ἀναγκαῖον 77, 7

future indic. after εἰ, 8, 1 ; purpose after relative 25, 1 ; fut. mid. in pass. sense 42, 4 ; 48, 5 ; 67, 3 ; 69, 2

G

genitive abs. in proximity w. another case 48, 1
—— of definition 42, 2
—— of measure 2, 4
—— after πείθομαι 73, 2

Gibbon, his imitation of 71, 71, 1

Grote on Nicias p. xviii.

Gylippus 1, 1

H

harangues of generals 61 ; 66 ; 77 (the last mainly a λόγος παραμυθητικός)

Hegemon of Thasos p. 221

Helorine Road 80, 5

helots 19, 2 ; 26

Heracles, feast of 73, 2

Herbst, notes from, Append. II.

I

impeachment 48, 4

imperfect after ἐπειδή 23, 2 ; see τυγχάνω ; of γίγνομαι etc. 56, 3 ; 71, 7 ; equivalent to pluperf. 36, 1

impersonal passive 62, 3

indicative after ὅτι 34, 7 ; see πρίν

infinitive ; see τό, 'attraction,' Append. II.

interpretation, corrected, of 3, 3 ; 4, 1 ; 6, 4 ; 13, 2 ; 14, 1 ; 21, 3 ; 27, 3 ; 28, 3 ; 29, 5 ; 36, 4 ; 41, 1 ; 42, 3 ; 44, 2 ; 48, 1, 3, 4, 6 ; 50, 3, 4 ; 55, 2 ; 57, 7, 9 ; 63, 4 ; 64, 2 ; 67, 2 ; 68, 1, 3 ; 69, 2, 3 ; 73, 1 ; 75, 4, 5, 6

inventio, Thuc. usually excels in p. 215

Ionic forms 4, 6 ; 75, 6

iterative ἄν 71, 3

L

Leake, Col., on the κύκλος p. xii.

Lucian 2, 4

Lucretius, false antithesis in 75, 3

M

Macaulay on 'the Retreat' 75, 5
manœuvres at sea 36, 4, 6
Manuscripts of Thuc. p. xxxix.; bearing of the *Vatican* MS. on the text pp. xl.-xlii.
meaning of *ἐπισκευάζω* 1, 1; *ἥκω* 1, 4; *ἡσυχάζω* 3, 3; *ταλαιπωρῶ* 16, 1; *ὑπομένω* 17, 1; *ἡγεμών* 19, 1; *ὄλεθρος* 27, 3; *ὅπλα* 28, 2; *δυνάστης* 33, 4; *παρασκευάζω* 35, 1; *ἔσπλοι* 41, 1; *τὸ καθ' ἑαυτόν* 69, 2; *καθ' ἕν* 75, 2; *τε γάρ* 81, 3; *ἀρετή* of 'moral' worth (its later meaning, as in Eurip.) 86, 5
Menander, not strategus, but specially appointed (*προσῃρημένος*) to share the command (*ξυνάρχων*) w. Nicias, 16, 1
mercenaries 48, 5
metaphor 56, 2; 68, 3
middle voice, of *ἐξελαύνω* 5, 4; *πειρῶ* 32, 1; reciprocal use of 40, 4
Mill, on the Athenian democracy p. xvii.
Mycalessus, destruction of 29, 2

N

narratio, *διήγησις* 11, 2
Naxos in Sicily 14, 2
neuter adj. w. art., w. genitive; *τῆς γνώμης τὸ θυμούμενον* 68, 1
—— for masc. 14, 2; 71, 3
—— plur. of adj. and verbal 43, 2; 73, 2, 3; *καθ' ἕκαστα τῶν γιγνομένων* 8, 1
Nicias and Cleon pp. xx., xxvi.; Peace of p. xxviii.; Thuc. on N. as strategus p. xxxi.; N. and the Athenians p. xxxiii.; his responsibility p. xxxiv.; superstition of p. xxxv.; private character p. xxxvii.; letter of, its rhetorical character 10; first harangue of, weak points of Append. I.; perfection of the second harangue of Append. I.; topics of 77, 1
nouns, verbal, in Thuc. 13, 1; periphrases with abstract 16, 2, 3
number of verb w. *ἕκαστος* 44, 1

O

object, common to verb and partic. 1, 3
obscurity due to brevity 55, 1
oligarchs at Athens p. 220
omission of antecedent 27, 1; 48, 6; of verb in rel. clause 45, 1; of preposition in 2nd clause 47, 4; 60, 4; of *ὡς* with *παρασκευάζομαι* 17, 3; of art. before a prep. 18, 1
optative joined to subjun. in final clause 17, 4
oratio obliqua, attraction in 21, 3; 47, 4; long passages in 48, 5
order of words, why modified 2, 3, 4; 18, 1; 22, 1; 23, 3; 50, 1; 69, 2; rare order 71, 3

P

Parataxis 4, 2; 22, 1; 83, 4. In sentences connected by particles, such as *ἐπειδὴ . . . τότε δή*, *ὡς . . . καί* (see

Greek Index) relics of parataxis may be seen
parenthesis 42, 3
Parthenon p. 221
participle, attributive, outside the article 23, 3
—— construction of 28, 4
—— co-ordination of 53, 3
—— w. prep. and noun 29, 4
—— neut. 68, 1; 83, 4
—— change to inf. after 68, 2
—— see τυγχάνω
—— accus. abs. in fem. 31, 4
—— gen. abs. without noun 48, 2
pathos, Thuc. great master of 75; 77, 7
perf. pass. 18, 3; 62, 3
period in Thuc., state of its development 19, 4
peroratio, ἐπίλογος 15, 3; 64, 2; 68; 77, 7. These illustrate the manner appropriate to, viz. *exhortation*, *recapitulation*, *pathos*
person, 2nd or 3rd 61, 3; 63, 3; use of 1st 14, 1
Pisander, archon eponymus in 414 B.C. p. 219
pleonasm with αὐτοῦ 16, 1
plural of abstract nouns 62, 3; 80, 3
polyptoton 44, 7
preposition attracted 23, 1; preposition and case as object of verb 8, 1
present joined w. aor. 3, 4; 11, 2
probatio, πίστις 12-15; 62-64; 67, 2-4; 77, 1-6
proleptic use of adj. 4, 3
pronoun, epanaleptic 48, 3; use of, to express reciprocity 23, 3; nom. of rel. attracted 67, 3; influence of rel. lost in 2nd clause 29, 5; 69, 2
proportion, how expressed 28, 4
propositio, πρόθεσις 11, 4; 61, 2-3; 66; 77, 1
prose composition at Athens p. 219

R

relative clause, attraction to 61, 3; rel. not expressed in 2nd clause 29, 5
Retreat, the, from Syr., object of the Athenians 78, 3; 80, 2; direction of their advance 79, 5; 80, 5; description of the start analysed 75
rhetorical devices 15, 2; 66, 3
romantic style, approximation to the 71, 7

S

sculpture at Athens p. 219
Segesta 57, 11
service, military, at Athens, 16 1; obligation to 13, 2
Sicels and Athens 57, 11
Sicyon and Sparta 19, 4
siege-works at Syracuse pp. i.-xvi.; position of the Round Fort pp. xii.-xiv.
statesmen, culpability of 15, 1
strategi pp. 218, 220; 31, 5
style noticed 18, 3; 19, 4; 40, 1; 64: Append. I.; 84, 2
subject, rapid change of 4, 4; 18, 4; omission of 84, 4; placed first for emphasis 22, 1; 32, 1
—— of infin., case of 20, 1; 21, 3; 34, 6

superlatives accumulated 42, 3
—— placed in rel. clause 20, 2; 21, 1; 60, 2; 86, 1
symmetry of clauses, disregard of, noticed 14, 2; 18, 1; 27, 5; 32, 2
synonyms distinguished 36, 2

T

Tarentum, gender of 1, 1
taxation of allies 28, 4
traductio 67, 1 κρατίστους εἶναι εἰ τοὺς κρατίστους ἐνικήσαμεν; 70, 8 φεύγοντας φεύγουσιν
tragedy, writers of at Athens p. 218

U

usage of πότερον 1, 1; τότε 2, 3; ὡς 3, 3; ποιῶ, ποιοῦμαι 5, 3; ἐκεῖνος 6, 1; ἀΐδιος 21, 3; τε 24, 3; καὶ in πολλὰ καὶ ἄλλα 25, 8; οὐκέτι 34, 6; τε . . . τε 34, 7

W

Wilamowitz-Moellendorff on the division of Thuc. into books p. xl.

Z

Zacynthus, policy of 31, 2

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